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The Lord's return

The Lord's Return

The Lord's Return

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The Lord's Return

Seen In History and In Scripture
As Pre-Millennial and Imminent

By
JESSE FORREST SILVER

With an Introduction by
BISHOP WILSON T. HOGUE, Ph. D.

"I will come again."—JESUS

FIFTH EDITION



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Introduction

By Bishop Wilson T. Hogue, Ph. D.

THAT our world is approaching a momentous crisis is believed and asserted by thoughtful men in every walk and department of life. Intelligent and serious minds cannot escape this conviction. There may be differences of opinion as to how near the crisis may be ; also as to just how it will be ushered in, and as to many of its final consequences ; but all are agreed that events of unprecedented importance are impending, and that as an ultimate result of this approaching crisis the entire framework of the existing social order is likely to be revolutionized.

Poets have written of that

“ One far off divine event
Towards which the whole creation moves,”

and of a coming era among the nations

“ When the war drums throb no longer,
And the battle flags are furled,
In the parliament of man,
The federation of the world.”

The prophets of God in all ages have foreseen and foretold the dawn of a golden age, the ultimate establishment of the kingdom of God in visible glory upon the earth, the universal triumph of righteousness in our world, and, as a result of the moral and spiritual transformation of society, of an era in which “the creature itself also shall be delivered from the bond-

age of corruption into the glorious liberty of the children of God."

The conviction is also growing among thinking men that the approach of that golden age which has been the dream of poets and the vision of devout seers and prophets throughout the ages is not such a "far off divine event" some would like to have it ; but that it is ever imminent, likely to occur at any time, and may occur before the present generation of men and women pass from the theatre of the world's events.

According to the Christian Scriptures the dawning of the age so long foretold by prophecy, and so long and ardently hoped for by devout men in all the world, awaits the return of Jesus Christ to our earth to consummate redemption's purpose and to gather in the final harvest of His redeeming work. Hence the Christians of the Apostolic Age and of the early centuries of Christian history made much of the doctrine of the Lord's return ; and the hope of His epiphany was to them a constant motive to all sobriety, diligence, watchfulness, zeal, patience, heroism, as also to all purity of life and holiness of character ; and was likewise a source of deepest consolation in times of darkness and sorrow, and of abounding peace and triumphant joy under all the adverse conditions of their militant career.

Regarding His Second Advent Jesus says, speaking from His Father's throne, "Behold, I come quickly." St. James assures us that "The coming of the Lord draweth nigh." The writer of the Epistle to the Hebrews says, "Yet a little while, and He that shall come will come, and will not tarry ;" also, "Unto them that look for Him shall He appear the second time,

without sin, unto salvation." Throughout the New Testament Scriptures we are exhorted to "look for" His coming; to "watch" for it; to "wait" for it; to be "hasting" to it; to "pray" for it; to "prepare the way" for it; to "rejoice" in expectation of it.

But how can any one obey any of these directions who does not believe the Lord can personally return until the world has been converted and a thousand years of universal righteousness shall have intervened? Yet such is the doctrine held by many concerning the return of Jesus Christ to this world. Those who hold this view have been characterized as Post-millenarian, because of their belief that the Lord's personal return will not take place until after the Millennium; while those who believe His coming will precede the Millennium are called Pre-millenarian.

The author of this book has undertaken to furnish a concise treatise on "The Lord's Return," as pre-millennial, giving us the result of great research on the subject under the following heads: I. "The Lord's Return Seen in History;" II. "The Lord's Return Seen in Scripture." Under the first division the history of the Pre-millennial doctrine is traced from the earliest period of Christian history down to the present day. He has shown by a large collection of writings, gleaned from the early Fathers and their contemporaries, that this doctrine was held by practically the whole Church during the first three centuries. He has also as clearly shown that the decline of the doctrine was due to the adoption of Origen's allegorizing method of interpreting the Scriptures; to the unholy union of Church and State under Constantine; and to the gradual rise of the Papacy, by

which it was finally excluded entirely from the creed and regarded with the utmost contempt. He has likewise shown how the doctrine survived during the Dark Ages which followed, being held by the spiritual remnants of the Lord's people in various countries, by whom spiritual religion was preserved from utter decay, and "the faith once delivered to the saints" was transmitted to later generations. This part of the work is a marvellous encyclopedia of information, and exhibits the results of long, patient and painstaking research.

Under the second division the author has kept admirably to his purpose to present in concise form the teaching of the Scriptures on the Pre-millennial return of Christ; and his selection and interpretation of Scripture proofs appears to me both sane and sensible. He has buttressed his position with a great array of eminent ancient and modern authorities, evidencing the same extensive research as in the historical part of the work. He has wisely avoided entering into detail regarding the millennial period, making no attempt to mark out a program for the Lord to work when He shall come.

The book is so arranged in paragraphs and subparagraphs, with a copious analytical Table of Contents and a complete Index, as to make it convenient and valuable as a book of reference on the general subject of the Lord's return. I regard it as a valuable contribution to the literature of eschatology, and cordially commend its contents to the perusal and careful consideration of all seriously minded persons.

W. T. H.

Michigan City, Indiana.

Preface to the Fifth Edition

JESUS ascended to heaven. His disciples saw Him go. "While they beheld, He was taken up, and a cloud received Him out of their sight" (Acts i. 9).

Jesus will return. To lone disciples, gazing upward, angels spoke these precious words: "This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). In the Scriptures it is written, "I will return" (Acts xv. 16). Jesus said to His disciples, "I will come again" (John xiv. 3).

We know how a fond and affectionate maiden looks seaward to watch for a ship's return. We have seen how grateful nations have welcomed their heroes home. "Even so, come, Lord Jesus" (Rev. xxii. 20). Surely the people of God are deeply interested in the return of Him who sweat great drops of blood under the olive trees of old Gethsemane outside Jerusalem. They long to see Him who stained the stones of Calvary with blood from His bleeding heart that He might save their souls from the bitter pangs of eternal death. They "love His appearing" (2 Tim. iv. 8).

While the day and the hour of the Lord's return is not revealed to inquiring man, many leading missionaries and evangelists of the world believe the time is drawing near. God help us to sound a faithful warning and push to the rescue of perishing souls. "The time is short" (1 Cor. vii. 29).

False religious teaching is scattered everywhere. Spiritualism, Mormonism and social infidelity are dangerous under-currents into which multitudes are being drawn. The Laodicean spirit of the church, the steady encroachment of Mohammedanism, the fearful clashing of arms on the fields of ancient history, the rapid transformation of steel into colossal engines of war, the alarming unrest of mankind, the feverish running to and fro, the recent discoveries of ancient manuscripts and the growing inclination of hitherto thoughtless people to open the page of Sacred Prophecy, have moved a thinking world to watch the signs of the times and talk of the Lord's return.

A number of years have elapsed since the compiler of this volume first began to examine the subject under consideration. The study was taken up with a very firm belief that the world will become better and better all the time and that the preaching of the Gospel will bring the Millennium before the return of Christ. The idea of a premillennial return of Christ was regarded as a dream of fancy; it seemed like a foolish heresy. But after reading what historians have to say about the faith of the early church during the first three centuries of the Christian era, and especially after examining the original evidence contained in the ancient manuscripts, it seemed irreverent to scoff at that which our fathers proclaimed as the teaching delivered unto them by Christ and the Apostles.

A subject of trivial interest thus became a theme of vast importance. Laying aside all prejudice, a sober and exhaustive study was commenced. It led to a conviction of mind and heart that our Redeemer will appear before the Millennium. Look for Him.

Having been trained to keep exact and accurate records for preservation, this habit led the writer to copy everything that could be found during many years of diligent research. All references were very carefully noted. At the request of many friends this accumulation of matter was condensed and arranged in a way that may be of some service to others. The result is now submitted to the consideration of thoughtful and serious readers.

Acknowledgment is due many generous brethren for courtesy in granting admission to numerous private libraries. The priceless collection of books belonging to Edward J. Knox, D.D., from which Bishop Hurst sought information when working on his "History of the Christian Church," was of special value to the writer in the preparation of this work. Much information was gathered from the best libraries in Pittsburgh. Deep gratitude is hereby expressed for helpful criticism from several of the leading Bible scholars of America.

Very sincerely, yours and His, "looking unto Jesus."

J. F. S.

Pittsburgh, Pa.

Abbreviations and Definitions

Apoc.	Apocalypse or Book of Revelation.
art.	article.
Chiliasm (Kil'-i-ast)	one who believes Christ will return and reign visibly during the Millennium.
Ch'n	Christian.
Ch.	Church.
ch.	chapter.
com.	commentary.
Cyclo.	Cyclopedia.
Ency.	Encyclopedia.
ed.	edition.
Millen.	Millennium.
N. T.	New Testament.
O. T.	Old Testament.
pre	pre-millennial.
post	post-millennial.
sup.	supplement.
Rome	Romish ; the ruling power of the Roman Catholic Church.
X, 9	volume X., page 9. (Illustrating citations.)
1703-1791	born A. D. 1703; died A. D. 1791. Or, a period of time.

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NOTE.—During fifteen years of research by the author, notes were taken and quotations copied from many public and private libraries in widely separated cities. References, therefore, are not always to the same edition of a designated source of information, but exceptions are indicated in the foot-notes, where numerous additional works are cited. Notice of any inaccuracy will be gratefully received.

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PART I

THE LORD'S RETURN SEEN IN HISTORY

SECTION I.—THE RETURN OF CHRIST AND THE MILLENNIUM

I.—PHASES OF THE SUBJECT COMMANDING OUR ATTENTION

All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me (LUKE xxiv. 44).

1. Importance of the Subject. The Prophecies abound with definite promises pointing forward to the glory of the Latter Day. The Jews were so occupied with the study of prophecies which speak of the triumph and the glory of our Lord's return that they seem entirely to have overlooked those which told of His coming in poverty and humiliation to suffer and die for a lost world. From their angle of vision they saw only the power and the glory that shall accompany the return of the Lord to reign from the rivers to the ends of the earth.

Christ came and was rejected as the Messiah of the Jews. The literal fulfillment of the letter of every prophecy relating to His first advent was truly astonishing. Let us learn a lesson from the folly of the Jews in their failure to accept as literally true all that the

prophets spoke concerning the coming of Christ to suffer and die. Shall we repeat the error for which the Jews have suffered long? Shall we refuse to believe all that the prophets have written concerning the second coming of Christ? The coming of the Lord draweth nigh. We enter now upon the study of a subject of vast importance to the entire human family.

(a) *The sainted Fletcher* lamented the tendency to veil this important phase of Scripture teaching from the vision of the saints :

“As inattention and unbelief have cast a veil over this glorious part of the Gospel, permit me, sir, to remove a corner of the veil, and to show how the prophets have all spoken of the glorious days of the Messiah and of the days of vengeance, which shall precede them.”¹

(b) *Sir Isaac Newton*, the “prince of philosophers,” writes :

“There is scarcely a prophecy in the Old Testament concerning Christ that does not in some way or other relate to His second coming.”²

(c) *Mrs. Phæbe Palmer*, whom John A. Wood styles “the Hester Ann Rodgers of American Methodism,” and who “did more to spread this experience [of holiness] than any other woman in this country,”³ looked for the speedy return of Christ. Over forty years ago this pious woman wrote from Philadelphia to a minister of the Gospel, saying :

“I am glad you are with those who love the appearing of our Lord and Saviour. We are also of those who have long believed that we are living in the latter part of the last days. You ask, ‘What are our thoughts in relation to

¹ “Works,” III, 519.

² “Prophecies on Daniel,” p. 132.

³ “Perfect Love,” 1880, p. 159.

the duty of a minister who believes in the speedy coming of Jesus?' We would say, Proclaim it fearlessly. O, it is passing strange that Christ's ministers of the present day so seldom speak of His coming again when so much is said of it in the Scriptures."¹

(d) *Dr. David Brown, of Glasgow*, the strongest post-millennial writer in the English speaking world, makes this candid acknowledgment:

" 'Behold, I come quickly, and My reward is with Me,' is a sound dear to all who love His name. To put anything in the place of it is not good, nor will it succeed, for those who preach Him bringing His reward with Him will prevail, as indeed they ought. Nor is it in regard to the personal appearing of the Saviour that the pre-millennialist will and ought to prevail against all who keep it out of sight. There is a range of truth connected with it which necessarily sinks out of its Scriptural position and influence whenever the coming of Christ is put out of its due place."²

2. **The Prominence Given to this Subject in the Sacred Scriptures.** No subject in the Scriptures is mentioned nearly so often as that of the Lord's return.

"It is declared by Bickersteth and Brooks, who have counted them, and is repeated publicly by Moody and Marvin, who with others have confirmed the fact, that each and every verse in twenty-five makes direct or indirect reference to that last grand, mighty presence of Christ on earth. Every page rings out, 'Behold, He cometh!'"³

3. **The Influence of this Doctrine on the Christian Heart and Mind.** The truth contained in those Scriptures which relate to the Lord's return is an expression of the blessed hope of the people of God,

¹ "Guide to Holiness," 1871, LX, 185.

² "Second Advent," p. 488.

³ D. T. Taylor, London *Quarterly Journal of Prophecy*.

an incentive to souls to earnestly seek the highest attainments in spiritual life, and a strong inspiration to go after the lost in every land.

The personal return of the Lord is the great hope of the Church (Job xix. 25-27; Isa. xxv. 9; Col. ii. 4; Titus ii. 13; 1 Pet. i. 13; 2 Tim. iv. 8); the strong incentive to faithful testimony (Luke ix. 26); a motive to mortification of the flesh (Col. iii. 4, 5); to moderation before all men (Phil. iv. 5); to soberness, righteousness and godliness (Titus ii. 12, 13); to patience (Jas. v. 7, 8); to perseverance (Heb. x. 37); to holy conversation (2 Pet. iii. 10-13); to heavenly-mindedness (Phil. iii. 20); and to the firmer holding of our experience in the grace of God (Rev. ii. 25; iii. 11).

Thoughtful consideration of the nearness of His return begets a spirit of watchfulness (Rev. xvi. 15); is conducive to brotherly love and personal holiness (1 Thess. iii. 12, 13); inspires greater zeal for the salvation of souls (1 Cor. iv. 3-5; 1 Thess. ii. 19, 20; 2 Tim. iv. 1); restrains us from judging others and supports us when adversely judged (1 Cor. iv. 3-5); sustains us in the hour of suffering (2 Tim. ii. 12) and comforts our hearts when bereft by the flight of sainted loved ones (1 Thess. iv. 18).

4. **The Duty of the Children of God in View of the Certainty of the Lord's Return.** It becomes our duty as Christians to *love the appearing* of Christ (Rom. viii. 23; 2 Cor. v. 2; 2 Tim. iv. 8; Titus ii. 13); to *pray* for His return (Matt. vi. 10; Rev. xxii. 20); to *watch* for His coming again (Matt. xxiv. 43-51; xxv. 13; Mark xiii. 33-37; Luke xii. 35-37; xxi. 34-36; 1 Thess. v. 4-6; Rev. xvi. 15); to *live in constant expectation* (Phil. iii. 20; Titus ii. 13; Heb. ix. 28; 2 Pet. iii. 12, 14; Rev. i. 7); *wait in patience* (1 Thess. i. 10; 2 Thess. iii. 5; 1 Cor. i. 7; Isa. xxv. 9); and *be ready* when He comes (Matt. xxiv. 44; Mark xiii. 33, 36; Luke xii. 35, 40; xxi. 34; Rom.

xiii. 11-14; 1 Thess. v. 6; Rev. xvi. 15). Thus are we led into that state of holiness without which no man shall see the Lord (Col. iii. 3-5; Titus ii. 11-13; Heb. xii. 14; 1 John iii. 3).

5. George Müller, mighty in faith and unceasing in prayer, was stirred to action by the thought of the Lord's return. He says:

"When it pleased God in July, 1829, to reveal to my heart the truth of the personal return of the Lord Jesus, . . . the effect it produced upon me was this: from my inmost soul I was stirred up to a feeling of compassion for sinners, and for the slumbering world around me lying in the wicked one, and considered: Ought I not to do what I can for the Lord Jesus while He tarries, and to rouse a slumbering church?"¹

6. Abraham Lincoln, after emancipating American slaves and watching the war clouds float away, uttered these words:

"A time is coming which alarms and unnerves me—when all the wealth will be in the hands of a few. I have more anxiety for my country now than during the war."²

Lincoln soon lay in his tomb. What is the present situation? Writing in 1910 Philip Mauro remarks: "It is stated without denial that one per cent. of the population of the United States,—the richest and most progressive country in the world,—owns more wealth than the other ninety-nine per cent. of the population."³

7. Dr. T. DeWitt Talmage, the distinguished traveller, writer, and famous pulpit orator whose lips lie silent in the grave, said with ringing voice:

"There may be many years of hard work yet before the consummation, but the signs are to me so encouraging that I would not be unbelieving if I saw the wing of the apoca-

¹ Sims, "Shadows," p. 223.

² Sims, "Bridegroom," p. 105.

³ "Number of Man," p. 190.

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lyptic angel spread for its last triumphal flight in this day's sunset; or if to-morrow morning the ocean cables should thrill us with the news that Christ the Lord had alighted on Mount Olivet or Mount Calvary to proclaim universal dominion. O you dead churches, wake up! O Christ, descend! Scarred temple, take the crown! Bruised hand, take the sceptre! Wounded foot, step the throne! Thine is the kingdom."¹

8. Sidney Collett, a distinguished Bible student, writes in his excellent book, "All About the Bible," saying:

"Already this earth has groaned and travailed under man's sin for about six thousand years, and many Bible students believe there are undoubted signs, taken in conjunction with the prophecies, that this age is rapidly drawing to a close, and that, ere long, the glorious Millennial era will dawn and the curse forever be removed."²

II.—THE MILLENNIUM AND ITS RELATION TO THE LORD'S RETURN

"The thousand years" (REV. xx. 3, 5).

9. Statement. It is agreed by all that the Millennium will be a long period of time marked by the binding of Satan and the triumph of holiness throughout the world. Six times in the book of Revelation (xx. 1-7) this glorious era is designated as a thousand years. By analogy its duration was inferred from the seventh day of rest which followed the six days of creation, also from Psalm xc. 4 and 2 Peter iii. 7. The assurance of a Millennium of universal righteousness was gathered from the Old Testament Prophecies. The Revelation of St. John, written twenty-six years after the destruction of Jerusalem by the armies of

¹ Sims, "Shadows," p. 41.

² Page 265.

Titus,¹ came as an overwhelming testimonial confirming the prophets, specifying the duration, and putting to silence the tongue of every objector for more than a hundred years.

10. **Origin of the Word.** Our word millennium is derived from the Latin, *mille*, meaning a thousand, and *annus*, a year. The Greek word for a thousand is *χίλιοι*, *chilioi*.² The early Christians were called Chiliasts.

11. **Definition of the Term.** The "Standard" and the "Century Dictionaries":

"The one thousand years of the kingdom of Christ on earth, based on Rev. xx. 1-5."

"Webster's International": "The one thousand years mentioned in the twentieth chapter of Revelation."

"The Cambridge Bible" on Rev. xx. 4: "This passage is quite sufficient foundation for the doctrine even if it stood alone, and there are many other prophecies which, if not teaching it plainly, may fairly be understood to refer to it."—*P. 122 in loc.*

12. **Character of the Age.** We present a brief sketch of the general features of the Millennium as outlined by various writers.

The "Encyclopedic Dictionary" reads: "Satan will be confined in the bottomless pit, having first been bound by an angel with a great chain (Rev. xx. 1-3) whilst the souls of those who have been beheaded for the witness of Jesus . . . shall live and reign with Christ a thousand years."

Hastings' "Bible Dictionary": "Satan is confined in the abyss, and the martyrs and saints reign with Christ."

¹ See date of Revelation shown (323); also Kurtz, "Ch. Hist.," I, 182, on the Scripture origin of Chiliasm.

² Simple forms of Greek terms are adopted. See Directory, "Young."

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Webster remarks: "Holiness is to be triumphant throughout the world."

From Field's "Theology" the following notes are abridged: ¹

1. The universal diffusion of revealed truth (Isa. xi. 9; xxv. 7).

2. Undisturbed harmony and peace (Isa. ii. 4; Micah iv. 3).

3. Universal reception of the true religion, and unlimited subjection to the sceptre of Christ (Psa. ii. 6-8; xxii. 27, 28; lxxii. 8-11; Isa. ii. 2, 3; Zech. ix. 9, 10; xiv. 9).

4. All kings and governments will be Christian, and consecrate their influence to Christ and His Church (Psa. lxxii. 11; Isa. xlix. 23).

5. All classes will come into the fellowship of the Church.

6. Great temporal prosperity will prevail.

7. The kingdoms of the world will become the kingdoms of God and of Christ.

Barnes specifies: "The Hebrew people will embrace the Messiah." ²

Binney notes that "Satan is bound." ³

Hodge declares that "all antichristian powers shall be destroyed." ⁴

David Brown of Glasgow sees spiritual forces "not only defeating Antichrist, but thereafter, for a thousand years, never permitting the devil to gain an inch of ground to plant his foot on over the wide world." ⁵

John Wesley writes in glowing terms:

"The earth is no longer full of cruel habitations. The Lord hath destroyed both the bloodthirsty and the malicious, the envious and revengeful man. Were there any provocation, there is none that knoweth to return evil for evil; but indeed there is none that doeth evil, no, not one;

¹ P. 256.

³ "Theological Compend," p. 140.

⁴ "Systematic Theology," III, 866.

² "Notes Rev.," p. 462.

⁵ "Sec. Adv.," p. 411.

for all are harmless as doves . . . all love as brethren, they are all of one heart and of one soul." The Lord causes "every heart to overflow with love, and fills every mouth with praise."—" *Sermons*," I, 40.

In another sermon Wesley declares: "Another scene will soon be opened. God will be jealous of His honour; He will arise and maintain His own cause. He will judge the prince of this world, and spoil him of his usurped dominion. . . . The loving knowledge of God, producing uniform, uninterrupted holiness and happiness, shall cover the earth; shall fill every soul of man. . . . Only suppose God to act irresistibly, and the thing is done."—" *Sermons*," II, 76. ¹

13. **Duration of the Period.** The Millennium is a specific era of limited duration, however long it may last.

The "Century Dictionary": "It is generally regarded as an indefinite but long period" (VI, 3765).

Field remarks that "the happy period is no short and transient age. Generation after generation, in long and unbroken series, shall see the glory of the Redeemer, and bask in His favour, and exult in His triumphs."—" *Theology*," p. 256.

Some think it will be less than a thousand years, while Dr. Adam Clarke² and Hugh Miller³ have thought it may last 365,000 years! Clarke, however, is very hesitant.

The inspired Apostle John makes it a "thousand years," and it is generally believed that this will be its approximate length.⁴

14. **Extent of Belief in a Millennium.** Since

¹ From Dr. Asa Mahan, President of Oberlin (Ohio) College, an eminent holiness writer ("Baptism of the Holy Ghost," N. Y., 1870, pp. 141, 142), and from many other equally respectable sources, we have testimony similar to that quoted from Wesley. See Bishop Hamline in "The Life Beyond," p. 369; J. H. Potts, 1899. See outline in Nave's "Student's Bible," 1907, p. 1713. (See 183-185.)

² "Com. N. T.," I, 176.

³ "Ency. Dict.," III, 3135.

⁴ Rev. xx. 2-6.

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Adam by sin was banished from Eden the creation has groaned under the curse of God. Human society is laden with labour and sorrow; animals are ferocious; even vegetation is blighted. Man covets the flight of the birds in the air and labours hard to follow them. While they play in the storm and bathe on the crest of the foaming billows he earns his bread by the sweat of his brow. Human instinct feels its humiliation and looks for a better age here on this earth.

In ancient times "the expectation of a golden age that should return upon earth was common among heathen nations," says Professor Worman of Drew Seminary, citing his proof from Hesiod, Ovid, Virgil and Eusebius.¹ Farrar points to the testimony of Tacitus, Suetonius and Josephus showing the prevalence of belief in their day that a monarch would arise from Judea and rule the whole world,² and Confucius said such a monarch would come. It was assured by Zoroaster and written in the pagan standards. It runs through the Talmud. Far and wide the belief was diffused by Daniel and the scattered Jews after the Babylonish captivity.

Some infidel philosophers, as C. F. DeLambert, Condorcet, and others³ have taught a system of ethics assuring the perfectibility of the human race by education and evolution.

Socialism hopes to realize an ideal commonwealth by a revolution of the present political and social order.

Peloubet says "the Bible golden age is before us and not behind us. . . . Only with Jesus as King can these good times come. . . . The Millennium is as certain to come as that God rules."⁴

Bishop Merrill remarks that "men of widely different

¹ M, VI, 137.

² Peloubet, "Notes," 1887, p. 184.

³ M, V, 208. See Carlyle's "French Revolution," London, 1837, p. 102.

⁴ "Notes," 1898, p. 289.

views will claim to believe in a Millennium of some kind," and he declares that "it is impossible to interpret the Scriptures without anticipating a universal diffusion of the knowledge of God and of His Son Jesus Christ, to the extent that the religion of the Bible shall become the religion of mankind throughout the earth."¹

Dr. Hodge: "What almost all Christians believe is, that all nations shall be converted to God. . . . All antichristian powers shall be destroyed."²

Raymond in his "Theology" observes that "all Christians now speak of a Millennium in which they believe. . . . That expectation is grounded on adequate evidence. . . . All believe in a Millennium."³

The "Century Dictionary": "Belief in such a period is universal in the Christian Church" (VI, 3765).

15. Whether Before or After the Lord's Return. Those who believe Christ will return before the Millennium are known as pre-millenarians, or pre-millennialists. Those who believe Christ will not return visibly and personally until after the Millennium are called post-millenarians. Until comparatively recent times the designation *pre* and *post* was unnecessary. A Chiliast or Millenarian was a believer in the doctrine of the personal return of Christ to reign visibly during the Millennium, and many writers still so designate persons of this faith. Their doctrine has always been known as "the doctrine of the Millennium."⁴

¹"Second Coming," pp. 154, 155.

²"Sys. Theol.," III, 866.

³"Theology," II, 472, 473.

⁴See Gibbon ("Decline and Fall," etc., Collier ed., 1900, p. 546); Hastings' "Bible Dict.," III, 370; "UEP Ency.," and others. Professor Fisher (Yale) says: "The Millenarians or Chiliasts, in ancient and modern times, are characterized by their tenet respecting the second advent of Jesus, which they believe will be accompanied by the resurrection of the martyrs and saints, who will reign with Him on earth, in a state of blessedness and rest, for a thousand years" (Art. "Millen.," McClintock & Strong, VI, 264).

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16. Pre-Millennial Doctrine Stated. Objections Heard. Reply.

(a) The doctrine of the Lord's return before the Millennium as held by orthodox pre-millenarians of the present day is exactly what the early Christians believed and taught during the first three centuries of the Christian era (30-65). From the testimony of historians and particularly from the doctrines set forth in the writings of the Fathers the following will be found to be a correct statement of the faith of the early Church :

1. The bodies of the martyrs and saints will be literally resurrected before the commencement of the Millennium.

2. Christ will return as personally and visibly as He ascended, and His coming precedes the Millennium.

3. The government of the world for a thousand years will be under the administration of Christ and His glorified saints.

4. There will be an absolute restriction of the powers of hell during this period, bringing immunity from temptation, deception and sorrowful toil.

5. Antichrist will be destroyed by the fire of divine wrath and earth will be renovated for millennial rest. False religion will cease.

6. The glory of the Latter Day promised in the Old Testament prophecies will then be realized.

(b) *Objections to pre-millennial doctrine* are presented by Dr. Hodge in the third volume of his "Systematic Theology." His objections are stated at some length. They may be condensed into the following points :

(1) The doctrine is Jewish ; (2) it teaches that good and bad do not rise at once in the resurrection ; (3) that there are two judgments ; (4) that the resurrected saints receive a "worldly kingdom" ; (5) that the saints are degraded

from heaven to earth; (6) Jew and Gentile distinctions remain; (7) the Gospel is disparaged; (8) advocates of the doctrine differ.

(c) To the above objections it may be replied :

(1) The doctrine comes from Moses, David, Isaiah, Daniel, Zachariah, Jesus of Nazareth, Paul and the Apostles, of whom not the least is St. John the divine. In some respects it is Jewish. (2, 3) Points 2 and 3 are admitted. (4) The kingdom will be on earth, but it will be holy, God's will being done as it is now being done in heaven. (5) The return to earth of the glorified saints will be no degradation. It will be their coronation and enthronement. (6) Jews and Gentiles will be distinguished in some respects, but divine discrimination will rest upon moral grounds. (7) It exalts the Gospel and extols the power of the Blood to save every soul, but laments the practical rejection of the Gospel by the world at large and understands the Sermon on the Mount to teach that during this dispensation the "many" will tread the broad way which leads to destruction, and comparatively "few" will really take the "narrow way."¹ (8) Pre writers agree on essential points. Post writers differ (289-291).

17. Statement of the Post-Millennial Theory.

(a) Daniel Whitby (217) of England is generally regarded as the father of the modern post-millennial theory. This theory Bishop Henshaw calls "a novel doctrine, unknown to the Church for the space of sixteen hundred years," and then "advanced by the Rev. Dr. Whitby."² Whitby himself styles his own theory "A new hypothesis," and explains that his scheme of interpretation is "framed according to it."³ Vitranga, Faber and Brown are the ablest followers of Whitby. According to this theory

¹ Matthew vii. 13, 14.

² On the "Sec. Adv.," p. 115; Taylor, p. 229.

³ "Treatise on Tradition," quoted by Taylor, p. 231.

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1. The first resurrection is a revival of the cause, principles, doctrines, character and spirit of the early martyrs and saints. It is ecclesiastical, spiritual, national.

2. It lies in the future. The Millennium will be preceded by triumph over Papal Antichrist and the conversion of the Mohammedan world.

3. Satan no longer deceives; the doctrines of the martyrs and their spirit is revived like that of Elias in John the Baptist.

4. The Church will flourish and holiness will triumph for a thousand years. The world will enjoy paradisiacal blessedness while martyrs and saints in heaven sympathize with its joy. The triumph on earth will be universal.¹

(b) A very recent statement of post-millennial doctrine may be found in Professor Beckwith's article on the "Millennium," in the new Schaff-Herzog "Cyclopedia":

1. "Through Christian agencies the Gospel gradually permeates the entire world and becomes immeasurably more effective than at present.

2. "This condition thus reached will continue for a thousand years.

3. "The Jews will be converted either at the beginning or some time during this period.

4. "Following this will be a brief apostasy and terrible conflict of Christian and evil forces.

5. "Finally and simultaneously there will occur the advent of Christ, general resurrection, judgment, the old world destroyed by fire, the new heavens and the new earth will be revealed."²

18. **Objections to the Post-Millennial Theory.** Having presented a fair and correct statement of post-millennial doctrine, the following remarks from

¹ See Elliott's condensation of Whitby's doctrine, "Horæ Apoc.," IV, 133, 134.

² Schaff-Herzog, VII, 377.

the able Dr. Duffield (225), of Princeton, New Jersey, give some reasons why pre-millenarians expect no Millennium of world-wide holiness before the time of the Lord's return :

(a) "Were the doctrine true, it would undoubtedly be prominent in the New Testament, and especially in the Apostolic Epistles. The fact is, it is not only not prominent, but, as far as we are concerned, the advocates of the doctrine do not pretend to find in the Epistles the slightest allusion to it.

(b) "The uniform and abundant teaching of the New Testament as to the condition of the Church and of the world during the present dispensation—that is, until the advent—forbid the expectation of such a millennium (358–362).

(c) "The advent itself, not the millennium, is prominently presented in the New Testament as 'the blessed hope' of the Church, and is uniformly referred to as an event ever at hand, ever imminent, to be 'looked for' with longing expectation.

(d) "The New Testament teaches repeatedly and unequivocally that the advent and the manifestation of the Messianic kingdom are to be synchronous events.

(e) "The Apostolic Church, under the instruction of holy men who spake and wrote as they were moved by the Holy Ghost, was millenarian (30–45).

(f) "The Church, for two centuries immediately succeeding the Apostles, was millenarian (36, 49–62).

(g) "The Saviour's repeated command to 'watch' for His Coming, because we 'know not the hour,' is inconsistent with the idea of a millennium intervening (378).

(h) "The doctrine of a millennium before the advent of Christ is not to be found in the standards of any of the Churches of the Reformation; by several it is expressly repudiated. It is a modern novelty, suggested but one hundred and fifty years ago by Whitby, and avowedly as 'a new hypothesis.'"¹

¹ Hodge, "Sys. Theol.," III, 861.

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ACCORDING TO STATEMENTS MADE AND OPINIONS EXPRESSED BY VARIOUS PERSONS WE SEE THE DAWN OF NO MILLENNIUM BEFORE THE LORD RETURNS.

19. **Reformers.** As representatives of the early Reformers we shall hear the testimonies of Luther, Melancthon and Knox :

(a) Martin Luther : "Some say that before the latter days the whole world shall become Christian. This is a falsehood forged by Satan."¹

(b) Philip Melancthon : "The true Church will always suffer persecution from the wicked. . . . In the church itself the good and evil will continue blended together."²

(c) John Knox, the Scottish reformer, on the prospect of universal reform, remarks : "It never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."³ . . . But, "we know that He shall return, and that with expedition."⁴

20. **B. T. Roberts**, who in 1860 became the founder of a radical branch of Methodism, wrote the following lines :

(a) "The professed church of Jesus Christ is rapidly passing from the dispensation of the Holy Ghost into the dispensation of worldly riches."

(b) "The church is in a fair way to be completely captured by the world. The distinction between the two is rapidly becoming obliterated. . . . The Christianity of this country is gradually becoming like that which prevails in the State Church of Europe. . . . Perilous times are upon us. . . . Hell is coming to earth. It is here already."

(c) "The teachings of the Jesuits is one cause of the great decline of business morality in this country." Roberts uttered many solemn warnings against the encroach-

¹ "Com. John x. 11-16," T, p. 158.

² Seiss, "Last Times," p. 57, and see pp. 56-58, *Ibid.*

³ Taylor, "Voice," p. 151; and Seiss, *Ibid.*

⁴ T, p. 151.

ments of Rome, and lamented "the prevailing materialism of the age" (310).

(d) "The American people should wake up to the fact that we are rapidly verging on a state of anarchy."¹

21. T. DeWitt Talmage needs no introduction. He said :

"Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipation."²

22. Dr. J. M. Buckley, who for a quarter of a century was the distinguished editor of the *New York Christian Advocate*, wrote :

"The strides of the past fifteen years have been so rapid that there are actually hundreds, and will soon be thousands, of churches in America as absolutely devoid of the spirit of God as they would be if they had been originally intended as literary and social clubs."³

23. Josiah Strong, the noted sociologist, concedes :

"Long since it became apparent that those who are not Christians are on the increase in the world."⁴

24. James Johnston, secretary of the World's Missionary Conference in London in 1888, said :

"The heathen and Mohammedan population of the world is more by 200,000,000 than it was a hundred years ago; while the converts and their families do not amount to 3,000,000. The increase of the heathen is, numerically, more than seventy times greater than that of the converts during the century of Christian missions."⁵

¹ "Pungent Truths," W. B. Rose, Chicago, 1912, paragraphs 63, 69, 85, 209, 255, 488-492, 344, 508, respectively. B. T. Roberts was a very learned man, and the well-known editor of the *Earnest Christian*.

² Quoted by Sims, "Shadows," p. 129.

³ Quoted by Sims, "Bridegroom," p. 52, who recites at length.

⁴ "The New Era," N. Y., 1893, p. 254.

⁵ "Cent. Prot. Missions," p. 9.

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"Bishop McDowell, after close study, expresses his doubt if India can ever be won by the present scale of operations. Mohammedans increase faster than Christians to-day."¹ At the present time the growth of Mohammedanism in Africa is alarming the missionaries.

25. Eugene W. Chafin, a prohibitionist of national fame, addressing a state convention in Wisconsin, June 11, 1912, made this acknowledgment :

"After seventy years of the most heroic effort ever made, and at a sacrifice greater in time, money, and effort than any other cause in the world's history, we find ourselves with the liquor traffic stronger and more thoroughly entrenched in the national government than ever before and more liquor consumed annually than in any former year of our entire history."²

Science and decent civilization, without the aid of the Christian religion, ought to abolish the liquor traffic.

26. *The World in Arms.* "Never in the history of the world," says Dr. Haldeman, "has there been such a spectacle—the whole world under arms." Continuing, Haldeman observes :

"One startling thing about it all is, that this state of affairs comes in after two thousand years of gospel preaching, two thousand years of human progress, and in a century of, so called, highest civilization and culture the world has ever known."³

Triple Entente and Triple Alliance, armed to the teeth, stand facing each other like ancient knights. (See 359c.)

27. *Editorial Thought in Secular Journalism.* Addressing an editorial banquet in New York City,

¹ *Christian Witness*, Jan. 18, 1912, quoting editor of *Zion's Herald*.

² "Government by Administration," Nat'l Prohib. Book Store, Chicago.

³ "Signs of the Times," 1910, pp. 7, 11.

Whitelaw Reid, of the *Tribune*, serves this mixture of truth and wit :

"We are the tools and vassals of rich men behind the scenes. We are jumping jacks ; they pull the strings and we dance. We are intellectual prostitutes." ¹

With this thought in mind let us hearken again to the voice of *Dr. Talmage* who knew something about New York : "Three hundred journals, magazines and newspapers in the city of New York—three hundred ! and I undertake to say that two hundred of them are hostile to the Christian religion and to all good morals." ²

New York Herald : "Crimes of all descriptions are on the increase, especially those of the blackest dye ; the increase being much greater than the increase in population." ³

The Scientific American : "Crimes of the most outrageous and unprecedented character abound throughout the country, and probably throughout the world, to a degree wholly unparalleled." ⁴

We might quote a vast amount of similar testimony gleaned by various writers from the leading periodicals in Europe and America. ⁵

28. Lines from the Pens of Poets.

"Meanwhile the earth increased in wickedness,
And hasted daily to fill her cup.
Satan raged loose, Sin had her will,
And Death enough."

—*Robert Pollock, "Course of Time."*

¹ Sims, "Bridegroom," p. 93.

² *Ibid.*, quoting, p. 93.

³ *Ibid.*, pp. 96, 97.

⁴ *Ibid.*, pp. 97, 98.

⁵ See Sims, Seiss, Taylor and many others, who quote English prime ministers and members of parliament, ambassadors, U. S. governors and senators. See also D. T. Taylor, "The Increase of Crime"; A. J. Gordon, "Ecce Venit"; I. M. Haldeman, "Signs of the Times"; W. B. Godbey, "Commentary" (especially Volume VII, pp. 335, 336); Newman Smythe, "Passing Protestantism and Coming Catholicism"; Philip Mauro, "The Number of Man."

" Truth shall retire,
 Bestuck with slanderous darts, and works of faith
 Rarely be found ; so shall the world go on,
 To good malignant, to bad men benign,
 Under her own weight groaning, till the day
 Appear, of reparation to the just
 And vengeance to the wicked, at return
 Of Him, thy Saviour and thy Lord."

—John Milton, "*Paradise Lost*," XII, 535.

29. **Russell's Millennial Dawn Heresies.** The pernicious heresies of a "Pastor Russell" have actually been associated with orthodox pre-millennialism despite the fact that he holds more ground in common with post-millennial than with pre-millennial writers. He is an exegetical monstrosity standing in a class of his own. Cheap books teaching his doctrines are being scattered broadcast over the land. His "*Studies in the Scriptures*" are in reality wide departures from sacred truth, confusing the undiscerning and disgusting the well informed. The following abstract is taken from three volumes: *I. The Divine Plan of the Ages*; *II. The Time is at Hand*; *III. Thy Kingdom Come*.¹

(a) Angels are mortal beings (I, 186, 187).

(b) Jesus Christ was a created spirit, inferior to the Father (I, 174-186).

(c) When in the body, Christ was human only; there was nothing divine about Him (I, 174, 176-180).

(d) The body of Christ was not resurrected. It was diffused into gas; or, it may be preserved somewhere and exhibited during the Millennium (II, 107, 129, 130).

¹ *Watch Tower Bible and Tract Society*, Allegheny, 1908; now Brooklyn, New York. "I. B. S. A."—"International Bible Students' Association"—is the name now adopted. See "The Fundamentals," VII, 106-127, art. by Prof. W. G. Moorehead.

(e) The spirit of Christ became divine after leaving the body (I, 179; II, 133).

(f) Six thousand years from Adam expired in 1872 (II, 54, 242).

(g) The Millennium commenced in 1874 (II, 182, 187) and "the Bridegroom actually came in 1874" (II, 240; III, 190). Apostles and the dead in Christ were resurrected "in the spring of 1878" (III, 234, 235, 302-306).

(h) "His appearing was invisible" (II, 121, 122). His coming "in the clouds" with "power and great glory," and His coming "in flaming fire" are figurative in meaning (II, 138, 150, 152, 153).

(i) As to the Lord's descent "with a shout," Russell remarks: "The aspect of the world for the past fifteen years strikingly corresponds with this symbol, in the outburst of world-wide encouragement for all men to wake up. . . . Where on the face of the earth is the civilized nation that has not heard that shout, and been influenced by it! The shout of encouragement started by the increase of knowledge among men has already encircled the earth!" (II, 146).

(j) "His feet shall stand upon the Mount of Olives" (Zech. xiv. 4) is figurative in meaning (II, 157).

(k) Christ is on the earth now, and "scoffers" are too busy to see it (II, 166, 168, 169). "The fact, then, that His presence is not known by the world, or even among Christians, is no argument against this truth" (II, 189). Note: All "civilized nations heard the shout when He came," but the fact that His presence now may not be known "even among Christians" is no argument against it! Everything relating to His return is figurative—the "shout" was figurative, the "clouds," the "Mount of Olives," the "flaming fire," and everything else, is figurative.

(l) This age will close in 1914 (II, 189).

(m) Elijah is the Church (II, 251, 252).

(n) "The general gospel call, the true one, is ended. None can extend it" (III, 219).

(o) Truth has been consuming Antichrist, a system, since 1879 (II, 272, 273).

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(p) The wicked will be resurrected, believe, and be saved to rejoice in the Kingdom (I, 99, 106, 110, 112, 113, 147).

(q) Christians are not "fully born of the Spirit" until the resurrection (I, 233, 235, 236). Christ was "born of the Spirit" at the time of His resurrection, and so is every one that is born of the Spirit (I, 230, 231). "Justification does not change our nature" (I, 232).

(r) After the Millennium there is no final judgment, no future punishment (I, 345).

(s) The finally impenitent will be annihilated (I, 158, 159, 239, 345).

(t) We are to publicly testify to these teachings, and if they are not received we are to "publicly withdraw" from the congregation rejecting them. No-sectism is advised. "Withdrawal Letters" for legally severing church relationship are advertised in a foot-note (III, 184-187).

There is little hope of turning people who firmly believe such doctrines. With orthodox Bible students it is unnecessary to review the errors.¹ In 1911 three new volumes appeared with little modification in teaching from that above cited. It is hoped that such unscriptural teachings will no longer be associated with sound Bible truth concerning the doctrine of the pre-millennial return of our Lord and Saviour Jesus Christ.

Jesus, hasten the day of Thy glorious personal appearing in majesty and power. "Thy kingdom come; Thy will be done in earth, as it is in heaven" (Matt. vi. 10).

¹ Professor Moorehead characterizes the Millennial Dawn of Russellism as "a mixture of Unitarianism, Universalism, Second Probation, Restorationism, and the Swedenborgian method of exegesis. Let the reader remember that imposition is not exposition, nor is eisegesis exegesis ("Fundamentals," VII, 127).

SECTION II.—THE PRE-MILLENNIAL FAITH OF THE EARLY CHURCH

III.—THE CREED OF THE APOSTLES WAS PRE-MILLENNIAL

“Ye shall be witnesses” (Acts i. 8).

30. **Divine Foundation.** The early Church was solidly pre-millennial in faith. The doctrine found expression in apocalyptic literature.¹ The Christian belief was founded upon the writings of the Old Testament prophets and the teachings of Jesus Christ. Later it was gathered from the inspired Epistles of the New Testament and confirmed by the Revelation to St. John on the Isle of Patmos.

31. **Testimony by Eminent Educators.** Dr. Fisher, professor of Ecclesiastical History in Yale University, notes that in apostolic faith “the second coming of Christ is looked upon as an event not

¹The best scholarship is reviving a remarkable interest in apocalyptic literature. Its teachings are essentially pre-millennial. A few writings are worthy of mention :

1. The Ethiopic “Book of Enoch” (200–64 B. C.). For its history see M, III, 225–230. Some have believed, with plausible reason, that it may have been inspired. Jude 14, 15 are strikingly similar to a passage in ch. ii of Lawrence’s version of the “Book of Enoch.” See them in M, III, 229. N. T. phrases and clauses nearly identical with those in the “Book of Enoch” are found in Matt. xix. 28; xxv. 41; xxvi. 24; Lk. ix. 35; xvi. 9; xxiii. 35; John v. 22, 27; Acts iii. 14; Rom. viii. 39; ix. 5; Eph. i. 21; Heb. xi. 5; Jude 4, 14, 15; Rev. ii. 7; iii. 10; iv. 6; vi. 10; ix. 1; xiv. 20; xx. 13. Strong *pre* in teaching.

2. “Sibylline Oracles,” Greek, by Jewish and Christian writers,

remote.”¹ Professor Ropes, engaged in the preparation of the “International Critical Commentary” and employed as Harvard instructor in New Testament Criticism, has written a book entitled, “The Apostolic Age.” He speaks of “the marked emphasis seen in the Gospels on the idea of the speedy second coming of Christ,” and observes that in the days of the Apostles this belief was “universally cherished.” He remarks that “St. Paul looked for the reappearance of Christ.”² Many similar statements might be quoted from the highest seats of learning in England and America. (See also 156.)

32. **Apostolic Writing and Preaching in the City of Rome.** Many of Paul's Epistles were written from Rome. Paul established the Church at Rome. He and the Apostle Peter were laborers in that ancient city.³ Luke, who wrote the Acts of the Apostles, was with Paul at Rome (2 Tim. iv. 11).

180 B. C. to 350 A. D. Quoted by T, pp. 31-33. *Pre* on all points “Apocalypse of Peter” (S-H, VII, 375).

3. “Psalms of Solomon,” Hebrew, 70-40 B. C.

4. “Testament of the Twelve Patriarchs,” Hebrew, Jewish authorship, 130 B. C. to 10 A. D. Author, Christian Jew.

5. “Book of Jubilees,” Hebrew, 40-10 B. C.

6. “Assumption of Moses,” Hebrew or Aramaic, 14-30 A. D.

7. “Ascension of Isaiah,” Jewish and Christian writers, 1-100 A. D. “Fourth Book of Ezra.” “Second Book of Esdras.” See analyses of these books by Prof. Charles in Hastings’ “Bible Dict.” and Moses Stuart’s “Com. Apoc.” Consult originals. These books, 1-7, are ancient, reveal prevalent beliefs, and contain many truths in accord with Scripture.

¹ “History of Christian Doctrine,” p. 47.

² “Apos. Age,” pp. 75, 165, 172.

³ Eusebius (“Ch. Hist.,” II, xiv, xxv); Irenæus (“Heresies,” III, i, cf. iii); Tertullian (“Prescript. Heretics,” xxxvi); Lactantius (“Persec. Died,” ii and “Div. Inst.,” IV, xxi); Jerome (“Illus. Men,” i); Caius of Rome and Dionysius of Corinth (M, VII, 817); Usher, Pearson, Cave, Neander, Gieseler, Bertholdt,

Clement of Rome was a pre-millenarian.¹ (See 40.) He knew the Apostles and their doctrine.² The faith of the Apostles and of the Church at Rome during the first century of the Christian era was solidly pre-millennial.³ The papal claim that the Apostles' Creed was issued from Rome, Italy, need not be disputed; but the "Apostolic succession" claim fails utterly.⁴

33. The Didache, or Teaching of the Twelve Apostles, is a valuable discovery. The Fathers quoted from it. Whole chapters are found in the Epistle of Barnabas (39, 41).

According to Fisher "the authoritative source of Christian knowledge was always considered to be the teaching of the Lord through the Twelve Apostles, which forms the title of the 'Didache.' In phraseology of this kind the teaching of the Apostle Paul was understood to be included."⁵

The "Didache" was found in 1873 by Bryennios, an eastern prelate, and published to the world in 1883. It is assigned by some to a date earlier than 100 A. D. Its

Olshausen, Hilgenfeld, Rothe, Plumptre, Thiersch, Schaff, Smith, ("Bible Dict."); Hurst, "Hist. Ch'n Ch.," I, 105; Myers ("Gen. Hist.," p. 348); M, VII, 13; VIII, 13, 14. On the other hand, however, some deny that Peter ever saw Rome ("Pop. and Crit. Bib. Ency.," II, 1320, 1321).

¹ Fourteen chapters (xxiii-xxxvii) of Clement's "First Epistle to the Corinthians" present continually repeated exhortations "in view of the second coming of Christ" (M, II, 377).

² Irenæus, writing between 182-188 A. D., speaks of Clement as "having seen and conversed with blessed apostles who founded the Church in Rome" ("Adv. Hær.," III, 3, seen in M, II, 376).

³ Nothing to the contrary has been found. Linus, bishop of Rome after the martyrdom of Paul and Peter (M, V, 444), and Anacletus (or Cletus), lived but a short time and left no writings except a short account of Peter's dispute with Simon Magus, by Linus (M, I, 211; V, 444). Clement succeeded Anacletus.

⁴ M, X, 5, 6, and authorities generally.

⁵ "Hist. Ch'n Doct.," p. 70.

teaching is chiliastic. Chapter ten, which is the Prayer after Communion, ends with "Maranatha," meaning, *the Lord cometh*. The following lines are quoted from chapter sixteen of this ancient writing :

"Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed ; but be ye ready, for ye know not the hour in which our Lord cometh. . . . For when lawlessness increaseth, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish ; but they that endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth ; first, the sign of an outspreading in heaven ; then the sign of the sound of the trumpet ; and the third, the resurrection of the dead ; yet not of all, but as it is said : The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven."¹

34. The "Old Roman Creed" was the Apostles' Creed. The Apostles' Creed was unknown in the East.² It emanated from the city of Rome, and was known as the "Old Roman Creed." Kurtz informs us that the Apostles' Creed is a Gallic expansion of the Old Roman Creed.³ Kattenbusch calls the Old Roman Creed the "grundstock" of the Apostles' Creed ; *i. e.*, the very trunk of the tree, beginning at the ground.⁴ Beckwith, in his Schaff-Herzog article,

¹ "Fathers, Ante-Nicene," N. Y., Scribners, 1903, VII, 380, 382.

² Fisher, "History of Christian Doctrine," page 206.

³ "Church History," I, 373.

⁴ "Das Apostolische Symbol," Leipsic, 1894-1900, I, 59-78. Dr. Kattenbusch, Professor of Dogmatics, University of Halle.

"Millennium," finds Chiliasm echoed not only "in the orthodox writers of the Post-apostolic Age," but also "in the Old Roman Creed."¹

35. The Roman Catholic Church Corrupts the Creed. The Old Roman Creed was an expression of the faith "of the Church scattered throughout the world," according to the testimony of Irenæus, who calls it "the belief which has been received from the Apostles and their disciples."² This belief, as already noted, was chiliastic. It was pre-millennial.³ But the Roman Catholic Church hates Chiliasm (91, 92) and this doctrine must be stricken from the creed. Of the Apostles' Creed Bishop Hurst affirms that "in its present full state we do not find that it existed before the sixth or seventh century," but he admits that in its original form it may be traced to the middle of the second century (about 150 A. D.).⁴ Fisher acknowledges that "there was no check upon mutations in its text,"⁵ and similar admissions are made by various authorities.

¹ Vol. VII, 375.

² "Adv. Hær.," I, 10. The ecclesiastical elements which crystallized into the Roman Catholic body after the Council of Nice are seen in motion at a much earlier date and possess more of the properties of paganism than of true Christianity. The Romish Church, while claiming apostolic primacy, actually rejected the apostolic faith and bitterly resisted the very people whom we shall find adhering to the primitive faith and walking in the good old paths of true apostolic succession.

³ What historians and early Fathers say appears on the following pages and completes the evidence (par. 36, 39-44, 50-56). An exhibit of the nature and development of Roman Catholic dogma, including that of the Greek Church, is then presented. Writing on Chiliasm, and against it, Dr. Semisch finds that at the Reformation "the Catholic dogma had no room for the doctrine" ("Herzog's Real-Ency.," Phil'a, 1856, I, 660).

⁴ "Hist. Ch'n Ch.," I, 138.

⁵ "Hist. Ch'n Doct.," p. 71.

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Rome, not satisfied with excision, made various additions.

(a) Rome inserted the word "Catholic" between "Holy" and "Church." Catholic, from *καθολικός*, means universal. By interpolation Rome made herself the Church; all who are not of her communion are "schismatics" and "heretics." "The Roman Church arrogantly claims the name Catholic as exclusively her own, and designates all who do not belong to her communion as heretics and schismatics. It is bad enough for the Church of Rome to make this claim of the title 'Catholic'; it is still worse for Protestants to concede it. . . . In fact, for Protestants to concede to Romanists the title 'Catholic' is equivalent to acknowledging themselves heretics."¹

(b) Rome inserted, "Descended into hell," which is the foundation of her doctrine of purgatory.

(c) Other additions were made.²

Rome charges Protestantism with ignorance. Shall we not entertain the charge, dismiss our credulity, and go back to uncorrupted sources? Let us have the creed of the Apostles, not of the Roman Catholic Church.³

IV.—WHAT HISTORIANS SAY OF THE FAITH OF THE EARLY CHURCH

During the first three hundred years the faith of the early Church, as we have seen, was pre-millennial. It has been shown that this was the faith of the Apostles. It is in order now to introduce testimony from

¹ M, II, 159.

² For the text, with remarks, see Fisher's "Hist. Ch'n Doct.," p. 71.

³ See 3, 33, 37, 47 as to sources. Christ and holy Apostles taught the pre-millennial return. The time was not revealed but daily expectation was always encouraged. This belief, even Dr. Whitby admits, "is now rejected by all Roman Catholics" ("Treatise on Tradition"). Let us analyze the issue at its unpolluted source.

historians confirming the fact that this was the faith delivered to the Church.

36. The Testimony of Historians :

(a) *Schaff*, the eminent ecclesiastical historian, writes : "The most striking point in the eschatology of the Ante-Nicene age is the prominent chiliasm, or millenarianism, that is, the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years before the general resurrection and judgment. . . . It was a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenæus, Tertullian, Methodius and Lactantius.

"The Christian Chiliasm is the Jewish chiliasm spiritualized, and fixed upon the second, instead of the first, coming of Christ. It distinguishes two resurrections, one before and another after the millennium, and makes the millennial reign of Christ only a prelude to His eternal reign in heaven, from which it is separated by a short interregnum of Satan."¹

(b) *Gibbon*, in his great work, "The Decline and Fall of the Roman Empire" : "The ancient and popular doctrine of the Millennium . . . was carefully inculcated by a succession of Fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was the preceptor of the son of Constantine. . . . It appears to have been the reigning sentiment of all orthodox believers."²

(c) *Mosheim* : "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met with no opposition until the time of Origen."³ (See 316.)

(d) *Chillingworth* : "The doctrine of the millenaries was believed and taught by the most eminent Fathers of the age next after the Apostles, and by none of that age

¹ "Church Hist.," N. Y., 1905, II, 614.

² Collier ed., N. Y., 1900, pp. 546-548, "Nations of the World" series, Gibbon, Vol. I.

³ Mosheim, "Eccl. Hist.," Balt., 1842, I, 89; ch. III, sec. 2.

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opposed or condemned ; therefore it was the catholic doctrine of the church of those times." ¹

(e) *Gieseler* : " This millenarianism became the general belief of the time." ²

(f) *Thomas Stackhouse*, English theologian, observes that this doctrine " for the first three hundred years after the Apostles was almost universally believed." ³

(g) *Bishop Thomas Newton* : " The doctrine of the millennium was generally believed in the three first and purest ages." ⁴

(h) *Professor Adolph Harnack* of Berlin and *Professor James Orr* of Edinburgh, with many others in the front rank of scholarship, make the same admissions. ⁵

V.—AN EXAMINATION OF THE WRITINGS OF THE EARLY FATHERS

APOSTOLIC FATHERS

" Brethren, stand fast, and hold the traditions which ye have been taught " (2 THESS. ii, 15).

37. Wesley's Introduction. Wesley always spoke in highest terms of the Apostolic Fathers. They knew the Apostles of Christ. They lived and wrote before 120 A. D. They were deeply spiritual men. Let us hear what John Wesley says concerning these men who knew the inspired Apostles :

" They were contemporary with the Apostles themselves.
. . . We cannot therefore doubt but what they deliver

¹ " Works," Philadelphia, 1840, page 730. See pp. 731, 732.

² " Church History," New York, 1876, volume I, page 156.

³ " Complete Body of Divinity," London, 1729, page 597.

⁴ " Dissertation on the Prophecies," New York, 1794, II, 352.

⁵ Harnack, " History of Dogma," London, 1863, page 144 ; Orr, " Progress of Dogma," London, 4th edition, page 346. See, also, Joseph Mede, " Works," London, 1672, pp. 602, 771 ; Dean Alford, " New Testament," II, Cambridge, 1872, on Rev. xx, 4, 5. (See paragraphs 47, 226, and 259 of the following pages.)

to us the pure doctrine of the Gospel ; what Christ and His apostles taught, and what these holy men had themselves received from their own mouths. . . . They were themselves men of eminent character in the church . . . they were also persons of consummate piety. . . . They were zealous watchmen over their churches, careful to instruct them in the true faith of Christ. . . . Such reason have we to look on the writings of these holy men as containing the pure, uncorrupted doctrine of Christ. . . . They were likewise endued with extraordinary assistance of the Holy Spirit.”¹

38. Westcott's Observation. Some inquire why the Apostolic Fathers quote so little from the New Testament Scriptures. The eminent B. F. Westcott, on the “Canon of the New Testament,” remarks :

“That they do not appeal to the Apostolic writings more frequently and more distinctly springs from the very nature of their position. Those who had heard the living voice of Apostles were unlikely to appeal to their written words. We have an instinct which always makes us prefer any personal connection to the more remote relationship of books.”²

39. Barnabas, who flourished while holy Apostles of Christ were living, wrote an Epistle mentioned frequently by Clement of Alexandria and cited by Origen, Eusebius and Jerome. Professor Bartlett of Mansfield College in Oxford finds from Dr. J. B. Lightfoot and Sir William M. Ramsay conclusive evidence that this Epistle of Barnabas was written during the reign of Vespasian not later than A. D. 79.³ In 1859 the learned Tischendorf found this entire Epistle in Greek with the Codex Sinaiticus at

¹ “Works,” London, 1831, ed. 3, XIV, 238-240.

² “Canon,” London, 1875, ed. 4, page 46.

³ “Encyclopedia Britannica,” III, 409.

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Mt. Sinai. From this relic of antiquity, written by Barnabas, the following lines are selected :

(a) " God made in six days the work of His hands, and made an end on the seventh day, and rested on it, and sanctified it. Attend, my children, to the meaning of this expression, ' He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. . . . Therefore, my children, in six days, that is, in six thousand years, all things will be finished. ' And He rested on the seventh day.' This meaneth : when His Son, coming again, shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day.

(b) " Behold, therefore : certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness." ¹

40. Clement of Rome, highly esteemed by the early Church and identified in primitive times as the Clement of Philippians iv. 3, wrote about A. D. 95. In his " First Epistle " this devout writer says :

(a) " Of a truth, soon and suddenly shall His will be accomplished, as the Scriptures also bear witness, saying, ' Speedily will He come, and will not tarry ' : and ' The Lord shall suddenly come to His temple, even the Holy One, for whom ye look.' " ²

(b) " Since then all things are seen and heard by God,

¹ " Epistle of Barnabas," chapter xv. See " Ante-Nicene Fathers," New York, Scribners, 1903, volume I, pages 146 and 147, to which this and following citations refer. Early writers and modern scholars identify this Barnabas as that of Acts ix. 27 ; but current criticism, assigning a later date, argues otherwise.

² " First Epistle to Corinthians," chapter xxiii.

let us fear Him, and forsake those wicked works which proceed from evil desires ; so that, through His mercy, we may be protected from the judgments to come." ¹

(c) "It is requisite, therefore, that we be prompt in the practice of well-doing ; for of Him are all things. And thus He forewarns us : ' Behold, the Lord cometh, and His reward is before His face, to render to every man according to his work.' " ²

(d) "Let us therefore earnestly strive to be found in the number that wait for Him." ³

41. Pastor Hermas, early in the second century, wrote "The Shepherd" which has been called the Pilgrim's Progress of the early Church. Origen, Irenæus, Tertullian, Eusebius and Jerome regard him as the Hermas of Romans xvi. 14. ⁴ There are modern critics, however, who do not share this opinion. But Irenæus, Clement of Alexandria and Origen mention "The Shepherd" as an inspired production. ⁵ Tischendorf found portions of it with the Sinaitic manuscript. ⁶ In the African Church it was included in the New Testament and read in public worship. ⁷ Hermas writes that in a vision he was told :

"You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape

¹ "First Epistle to Corinthians," chapter xxviii.

² *Ibid.*, xxxiv.

³ *Ibid.*, xxxv.

⁴ M, IV, 204.

⁵ "Fathers," II, 6.

⁶ M, I, 670.

⁷ Kurtz, "Church Hist.," I, 138.

See "Ante-Nicene Fathers," I, 11, 12, 14 for the above passages quoted from Clement, and consult Fisher ("Hist. Doct.," p. 47).

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it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly." ¹

42. Ignatius of Antioch, who was ordained by Apostles, is known as Theophorus, meaning "one who has Christ in his heart." ² He died about A. D. 107. He wrote letters of comfort and consolation to the early churches. Hear a few words of exhortation :

"The last times are upon us. Let us therefore be of a reverent spirit, and fear the long-suffering of God, that it tend not to our condemnation." ³

To Polycarp he writes : "Weigh carefully the times. Look for Him who is above all time, eternal and invisible, yet who became visible for our sakes." ⁴

43. Polycarp, who burned at the stake in A. D. 155 at the venerable age of eighty-six, was therefore born in A. D. 69. For more than twenty-five years he knew the Apostle John who laid his head on the Saviour's breast. With the exception of one short treatise the writings of Polycarp have perished, and so we find no written message from his pen.

Irenæus, who knew Polycarp, says that he "always taught the things which he had learned from the Apostles, and which the Church has handed down." ⁵

44. Papias, who died about A. D. 163, was Bishop of Hierapolis, in Phrygia, and an associate of the

¹ "Vision IV," ch. ii, in "Fathers," II, 18.

² M, IV, 490.

³ "Epistle to the Ephesians," ch. xi, in "Fathers," I, 54.

⁴ "Epistle to Polycarp," ch. iii, in "Fathers," I, 94.

⁵ "Irenæus Against Heresies," book III, ch. iii, 4. "Fathers," I, 416.

faithful Polycarp. Papias suffered martyrdom. He wrote an Exposition of the Oracles of the Lord. He gives this account of his interest in what the Apostles said concerning things present and future :

“ If, then, any one who had attended on the elders came, I asked minutely after their sayings,—what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord’s disciples : which things Aristion and the presbyter John, the disciples of the Lord, say. For I imagined that what was to be got from books was not so profitable to me as what came from the living and abiding voice.”¹

The highest number in the Greek language is 10,000. In writing of millennial fertility and fruitage Papias in his rapt enthusiasm uses poetical diction and rises into superlative terms. Some writers, criticizing his lines as fanatical and insisting that his testimony be condemned, should look at the statement of the Apostle John who said that if the unrecorded things that Jesus said were written “ the world itself could not contain the books ” (John xxi. 25) ! Shall we therefore reject the Gospel by John the Apostle ? Listen to Papias :

“ The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five-and-twenty metretes² of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, ‘ I am a better cluster, take me : bless the Lord through me.’ ”³

¹ “ Fragments,” I, of Papias, in “ Fathers,” I, 153.

² Metret—10.40 gallons.

³ “ Fragments,” IV, in “ Fathers,” I, 153.

In the same ecstatic strain again we hear Papias saying : "For in the times of the Kingdom the just man who is on the earth shall forget to die."¹

And in another line he declares that "there will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on the earth."²

45. Six Thousand Years. In taking leave of the Apostolic Fathers we are impressed with their implicit faith in the early return of Christ and with the obvious fact that they had every opportunity to know what the Lord and the holy Apostles taught. At the same time, however, it was their belief that Christ would return in six thousand years from the creation of Adam. Such an interval was regarded then as having elapsed and dreadful persecution was thought to be hastening the Lord's return.

46. Chronology Uncertain. Theophilus, Bishop of Antioch, and indeed every writer prior to the close of the second century held the opinion of the Apostolic Fathers respecting the length of the period of time from Adam to Christ.³

Robert Young cites many chronologies making the period from Adam to Christ 6,000 years and longer. Even William Hales has computed 5,411 years.⁴

Professor E. L. Curtis of Yale has shown from Assyrian and Egyptian discoveries that the Hebrew and Septuagint (LXX) chronology is too short.⁵ Archbishop Usher's reckoning, long accepted, was prepared without the aid of light arising from recent discoveries in archeology. The discovery of the new "inscription of King Merenptah"

¹ "Fragments," V, in "Fathers," I, 154.

² "Fragments," VI, *ibid*.

³ Bishop Michael Russell, "Connection of Sacred and Profane History," London, 1869, volume I, page 63.

⁴ Young, "Concordance," page 210.

⁵ Hastings, "Dictionary," I, 398.

shows that the exodus from Egypt may be assigned to an earlier date. Inscriptions gathered by exploration parties among ancient ruins indicate that on the dial of the ages the shadow is close to the line that marks six thousand years from the creation of Adam.

47. **Divine Source of the Doctrine.** The learned James Orr of Edinburgh says the early Church was "prevailingly chiliastic." And Adolph Harnack, who has no superior in critical knowledge of early sources, finds that in the third and early in the fourth centuries the Fathers "live and move altogether in the hope of the earliest Christian churches, like Papias and Justin."¹ That hope, says Harnack, was Chiliasm. Tertullian asserts that "whatever is first is true; whatever is later is adulterate." The early faith was, as Wesley declares (37), "what Christ and His Apostles taught." It was "the pure, uncorrupted doctrine of Christ."

48. **The Later Doctrine.** Applying George Stanley Faber's rule to Post-Millennialism, his argument makes this later doctrine a mere human invention:

"If a doctrine totally unknown to the primitive Church, which received her theology immediately from the hands of the Apostles, and which continued long to receive it from the hands of the disciples of the Apostles, springs up in a subsequent age, let that age be the fifth century, or let it be the tenth century, or let it be the sixteenth century, such doctrine stands on its very front impressed with the brand of mere human invention."²

The Post-Millennial doctrine, which is the later doctrine, was entirely unknown to the early Church next to Christ and the Apostles.

¹ See the Orr and Harnack references with foot-note 5, page 56.

² "Primitive Doct. Election," p. 158, Amer. ed., N. Y., 1840.

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ANTE-NICENE FATHERS

"Which we have heard" (1 JOHN i. 1).

49. **The Ante-Nicene Fathers** are those who lived and wrote before the date of the Council of Nice, A. D. 325. They follow the Apostolic Fathers. From highest authorities we have been hearing that **Chiliasm** was the faith of the early Church. And we have heard what the earliest Fathers say. They believed and taught that Christ will return before the Millennium. This was the faith delivered unto the saints and received by the Ante-Nicene Fathers whose writings we shall now examine.

50. **Justin Martyr**, born at Flavia Neapolis, the ancient Shechem of Samaria, about the end of the first century, was a learned pagan philosopher who was converted to Christianity. He consecrated his pen and sacrificed his life as an able and zealous defender of the religion of Jesus Christ.

"But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, as the prophets Ezekiel and Isaiah and others declare."¹

51. **Irenæus**, "The Light of the Western Church," who lived between 120 and 203 A. D., was Bishop of Lyons in Gaul (now France). He defended the Montanists (58-62) who fled to France in great numbers.² He was born in Asia Minor. He remembered well the oral discourses of Polycarp. Since Irenæus was well instructed under that martyr and

¹ "Dialogue with Trypho, a Jew," chapter lxxx, in "Fathers," I, 239.

² M, IV, 647.]

was the fortunate possessor of a liberal Greek education it will be of special interest to hear what he has to say, for his words may be taken also as an echo of the voice of Polycarp.

(a) "For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: 'Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.' This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year."¹

(b) "But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that 'many coming from the east and from the west should sit down with Abraham, Isaac and Jacob.'"²

(c) "It behoves the righteous first to receive the promise of the inheritance which God promised to the Fathers, and to reign in it, when they rise again to behold God in this creation which is renovated, and that the judgment should take place afterwards. For it is just that in that very creation in which they toiled or were afflicted, being proved in every way by suffering, they should receive the reward of their suffering; and that in the creation in which they were slain because of their love to God, in that they

¹ "Irenæus Against Heresies," book V, chapter xxviii, paragraph 3, in "Fathers," I, 557.

² Same source, V, chapter xxx, paragraph 4, "Fathers," I, 560.

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should be revived again ; and that in the creation in which they endured servitude, in that they should reign.”¹

Irenæus writes of “ the times of the kingdom, when the righteous shall bear rule upon their rising from the dead.” And in this connection he mentions the question that Judas is said to have asked the Lord about the extent of kingdom fruitage during the millennium, which we have heard from Papias (44). The Saviour replied : “ They who shall come to these times shall see.”²

52. Tertullian (A. D. 160–240), one of the most eminent Christians of primitive days, was an able lawyer and a celebrated writer. He says :

(a) “ We do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence ; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem.”³

(b) “ After its thousand years are over, within which period is completed the resurrection of the saints, who rise sooner or later according to their deserts, there will ensue the destruction of the world and the conflagration of all things at the judgment ; we shall then be changed in a moment into the substance of angels, even by the investiture of an incorruptible nature, and so be removed to that kingdom in heaven of which we have now been treating.”⁴

(c) On the first resurrection he says : “ It is proved to be a bodily one, because there is no spiritual one also then announced. . . . It is therefore more competent for us even to maintain a spiritual resurrection at the commencement of a life of faith.”⁵

53. Many Other Writers might here be enumerated who remain silent in deference to closing witnesses. Such are Tatian, Melito, Clemens Alex-

¹ “ Against Heresies,” V, ch. xxxii, par. 1, in “ Fathers,” I, 561.

² *Ibid.*, V, ch. xxxiii, 3, 4, in “ Fathers,” I, 562, 563.

³ “ Against Marcion,” chapter xxv, “ Fathers,” III, 342.

⁴ *Ibid.*, p. 343.

⁵ “ Resurrection of the Flesh,” VI, xxv, in “ Fathers,” II, 563.

andrinus, Hippolytus, Victorinus, Methodius, Nepos and others.

54. Cyprian, Bishop of Carthage, was martyred in A. D. 258. He was a writer whom we must hear :

(a) "Whatsoever things were predicted are fulfilled ; and as the end of the world is approaching, they have come for the probation as well of the men as of the times." ¹

(b) "The world has now grown old. . . . The whole world itself is already in process of failing, and in its end. . . . The day of judgment is now drawing nigh." ²

(c) "The kingdom of God, beloved brethren, is beginning to be at hand ; the reward of life, and the rejoicing of eternal salvation, and the perpetual gladness and possession lately lost of paradise are now coming, with the passing away of the world. . . . It is for him to fear death who is not willing to go to Christ. It is for him to be unwilling to go to Christ who does not believe that he is about to reign with Christ." ³

(d) "Since, therefore, to see Christ is to rejoice, and we cannot have joy unless when we shall see Christ, what blindness of mind or what folly is it to love the world's afflictions, and punishments, and tears, and not rather to hasten to the joy which can never be taken away !" ⁴

(e) "Why with frequently repeated prayers do we entreat and beg that the day of His kingdom may hasten, if our greater desires and stronger wishes are to obey the devil here, rather than to reign with Christ ?" ⁵

(f) On Revelation xx. 4, 5.—"All live and reign with Christ, not only who have been slain ; but even whosoever, standing in firmness of the faith and in the fear of God, have not worshipped the image of the beast, and have not consented to his deadly and sacrilegious edicts." ⁶

55. Commodianus, a North-African bishop and a Christian historian, wrote about 250 A. D. He was a

¹ "Treatises," I, paragraph 16.

² *Ibid.*, V, par. 3, 4, 5.

³ *Ibid.*, VII, par. 2.

⁴ *Ibid.*, VII, par. 5.

⁵ *Ibid.*, VII, par. 18.

⁶ *Ibid.*, XI, par. 12.

See "Fathers," V, 426, 458, 459, 469, 473, 506 for above quotations.

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teacher of deep spirituality and a firm believer in the pre-millennium return of Christ. He says :

(a) "We shall arise again to Him, who have been devoted to Him." Proceeding: "They shall come also who overcame cruel martyrdom under Antichrist, and they themselves live for the whole time." Speaking of certain evils: "But from the thousand years God will destroy all those evils."¹

(b) Again he remarks: "The heaven in the meantime is changed with an altered course, for then the wicked are burnt up with divine fire." After the Millennium: "They who make God of no account when the thousandth year is finished, shall perish by fire."²

56. Lactantius. Need we any further witness? We summon now Lactantius (A. D. 260-330), "the most learned of the Latin Fathers," called the "Christian Cicero." It was he who instructed Crispus, the son of Constantine. He will review this subject and testify at some length, as he is the last witness we shall hear.

(a) "For since it is so arranged by God that the same Christ should come twice to the earth, once to announce to the nations the one God, and then again to reign, why do they who do not believe in His first advent believe in His second?"³

(b) "And as God laboured during those six days in creating such great works, so His religion and truth must labour during these six thousand years, while wickedness prevails and bears rule. And again, since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a

¹ "Instructions," chapter xlv, in "Fathers," IV, 212.

² *Ibid.*, chapter lxxx, in "Fathers," IV, 218.

³ "Divine Institutes," book IV, chapter xii, in "Fathers," VII, III.

thousand years ; and there must be tranquillity and rest from the labours which the world now has long endured.”¹

(c) “ But He, when He shall have destroyed unrighteousness, and executed His great judgment, and shall have recalled to life the righteous, who have lived from the beginning, will be engaged among men a thousand years, and will rule them with most just command . . . but they who shall be raised from the dead shall preside over the living as judges. But the nations shall not be entirely extinguished, but some shall be left as a victory for God, that they may be the occasion of triumph to the righteous. . . . About the same time also the prince of the devils, who is the contriver of all evils, shall be bound with chains, and shall be imprisoned during the thousand years of the heavenly rule in which righteousness shall reign in the world, so that he may contrive no evil against the people of God.”²

(d) Again Lactantius testifies: “ Then the heaven shall be opened in a tempest, and Christ shall descend with great power, and there shall go before Him a fiery brightness and a countless host of angels, and all that multitude of the wicked shall be destroyed, and torrents of blood shall flow. . . . But the prince also of the demons himself, the author and contriver of all evils, being bound with fiery chains, shall be imprisoned, that the world may receive peace, and the earth, harassed through so many years, may rest. Therefore peace being made, and every evil suppressed, that righteous King and Conqueror will institute a great judgment on the earth respecting the living and the dead, and will deliver all the nations into subjection to the righteous who are alive, and will raise the righteous dead to eternal life, and will Himself reign with them on the earth, and will build the holy city, and this kingdom of the righteous shall be for a thousand years.”³

¹ “ Divine Institutes,” book VII, chapter xiv.

² *Ibid.*, chapter xxiv.

³ “ Epitome of Institutes,” chapter lxxii. See “ Fathers,” VII, 211, 254. “ When the thousand years shall be fulfilled . . . then the last judgment of God will come to pass against the nations ” (“ Epit.,” lxxii).

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57. This was the Faith of the Early Fathers. The stream of Christian doctrine, where it issues from the fountain, is Chiliastic.

VI.—THE MONTANISTS

“Waiting for the coming of our Lord Jesus Christ” (1 Cor. i. 7).

After parting with the Early Fathers, and before reaching the Council of Nice, we encounter two interesting bodies of holy people whom it is a pleasure to introduce. They are the Montanists and the Novatians.

58. The Montanists arose in Asia Minor in the latter part of the second century. They were eminently spiritual people. They were ardent Chiliasts; cruelly persecuted; became a separate sect in the third century; were finally expelled by Rome.

59. Their Chiliasm. The Montanists were distinguished by their expectation of “the speedy coming of the Lord,” with “awful judgments from heaven.”¹ They were branded as prophets of doom. They believed that Christ will come and reign personally during the Millennium.

“The Montanists lived under a vivid impression of the great final catastrophe, and looked therefore with contempt upon this present world, and directed all their desires to the second advent of Christ, which they believed to be near at hand.”²

60. Their Character. They insist upon heart regeneration, followed by heart purity with the baptism of the Holy Ghost, which they profess to enjoy. They teach Christian perfection; strive to

¹ Blackburn, “Ch. Hist.,” p. 45.

² M, VI, 528.

maintain a pure and spotless Church ; fast frequently ; pray much ; testify with joy and ecstasy ; give freedom to the motion of the Holy Spirit ; and actually shout. They believe that the call to preach must come from God. They prohibit all ornamental clothing and forbid the appearance of their women in immodest attire which they regard as a snare before men.¹

Professor Kurtz, the eminent German historian, writes of Montanism: "Against what seemed the excessive secularization of the Church it presented a model of church discipline such as the nearness of the Lord's coming demanded."²

Wesley pays this tribute: "Montanus was not only a truly good man, but one of the best men then upon earth."³ And again he declares that "the Montanists, in the second and third centuries, were real scriptural Christians."⁴

Harnack, according to Bishop Hurst, "shows how Montanus stood by the old paths as against the Catholic hierarchical tendency."⁵

61. Their Dispersion as Heretics. Some historians, obtaining information from hostile sources, have misrepresented the Montanists. Rome always stands ready and eager to supply free literature. Kurtz and others note that the Montanists were finally expelled from the Roman Catholic Church, and multitudes emigrated to Gaul.⁶ They passed through the Cottian Alps, where many lingered. Others wandered

¹ M, II, 326 ; VI, 526-528.

² "Church Hist.," I, 226.

³ "Works," Lond., ed. 5, XI, 485, 486; Hurst, "Ch. Hist.," I, 239, 240.

⁴ Moore, "Life of Wesley," N. Y., 1825, II, 127.

⁵ Hurst, "Ch. Hist.," I, 239, note.

⁶ Kurtz, "Ch. Hist.," I, 226, 227.

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in Southern France¹ and many settled at Lyons.² And what was their heresy?

Wesley remarks: "As to the heresies fathered upon Montanus, it is not easy to find what they were. I believe his grand heresy was the maintaining that 'without' inward and outward 'holiness, no man shall see the Lord'" (Rom. xii. 14).

With the cruel persecution and wide dispersion of the Montanists the fire was scattered and the truth was spread.

62. Leading authorities trace the faith of the Montanists down through the centuries until comparatively recent times. It is seen in Novatianism³ and the Cathari,⁴ in Donatism,⁵ among the Paulicians and the Waldenses,⁶ in Joachim the abbot of Floris,⁷ in the Franciscan Spirituals,⁸ in Anabaptism,⁹ among the Camisards,¹⁰ in Puritanism,¹¹ and in George Fox¹²

¹ Then known as Gaul.

² Dispersed by pagan persecution, Montanists were numerous in Gaul long before the time of their excommunication by Rome. Irenæus (51), when presbyter at Lyons (176-192), went to Eleutherus, Bishop of Rome, as a mediator in behalf of the Montanists, whose Chiliasm he championed (Schaff, "Ch. Hist.," I, 489, quoted in M, IV, 647). Tertullian (52) and Hippolytus (53), the former of whom was a member, were strong defenders. They flourish as a sect until 600 A. D. (M, VI, 527), and multitudes descend to the great Reformation. They are blended with other dissenters who continue from primitive days.

³ M, VI, 530; Hurst, "Ch. Hist.," I, 239.

⁴ Blackburn, "Ch. Hist.," p. 332; and 112.

⁵ M, VI, 530; Hurst, "Ch. Hist.," I, 239.

⁶ See sketches in this book (95-112).

⁷ M, VI, 526; and 124.

⁸ Hurst, "Ch. Hist.," I, 239; and 126.

⁹ M, VI, 530; Hurst, *Ibid.* (138).

¹⁰ M, *Ibid.*, Hurst, *Ibid.*; and 140.

¹¹ M, VI, 530; Hurst, *Ibid.* (149).

¹² Fox, Eng., 1624-1691, founder of Quakers (M, VI, 526).'

and Robert Barclay¹ and Quakerism² generally, among the Mystic Quietists,³ in Pietism,⁴ in Irvingism,⁵ in orthodox Second Adventism,⁶ and among the leading missionaries and holiness evangelists of the world.⁷

VII.—NOVATIAN AND HIS PURITAN CHURCHES

“Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ” (PHIL. iii. 20).

63. Novatian, a Gentile native of Phrygia, the home of Montanism, flourished in the third century as one of its most distinguished characters. His learning was extensive. He was a heavenly-minded man. He was a Chiliast.⁸ As presbyter of the Church at Rome he contended for purity of life; denounced corruption in the Church; urged men to weep, pray, repent and turn from sin; held that God, not the visible Church, has power to forgive sins; taught that the true Church is composed only of innocent and holy people. He was bitterly persecuted by Cornelius, and he and all his adherents were condemned and excluded from the Church of Rome. Great numbers of the most spiritual people followed him. “All over the empire Puritan churches were constituted, and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners and

¹ Barclay, Scot., 1648-1690, eminent and highly educated Quaker, appointed as governor of New Jersey colony, America, and delegating the active work to another (M, VI, 526; M, I, 663-665).

² Hurst, “Ch. Hist.,” I, 239 (158, 159).

³ *Ibid.*, and 152-156. ⁴ M, VI, 530; Hurst, *Ibid.* (157).

⁵ *Ibid.* (163).

⁶ Hurst, *Ibid.* (165).

⁷ See 292-308.

⁸ See foot-notes 3 and 4, p. 72, and foot-notes 1, 2, and 3, p. 74. “His Christology is that of Tertullian” (Harnack, S-H, VIII, 198), (52).

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worship God in private, they were distinguished by a variety of names, and a succession of them continued till the Reformation.”¹

Constantine favoured the Novatians in 326, but condemned and banished them in 331, and confiscated all their churches.² They were known everywhere as “Cathari.”³

64. The Montanists and the Cathari comprise the great body of orthodox and holy people at the time of the Council of Nice, 325 A. D., which we now approach. Opposition to Chiliasm will be found to have arisen before this date, but the early faith delivered unto the saints remains in the ascendancy. “It was a pre-millennial Church that overthrew paganism and the Roman empire, and won victories in lands where Cæsar’s eagles never flew. It was missionary to the core.”⁴ Neander observes that “it was a solace and support to the Christians to anticipate that even here, on earth, the scene of their sufferings, the Church was destined to triumph in its perfected and glorified state.”⁵

VIII.—THE COUNCIL OF NICE, A. D. 325, WAS PRE-MILLENNIAL

“Earnestly contend for the faith which was once delivered unto the saints” (JUDE 3).

65. The Council of Nice, which was called together by Constantine the Great, proved that Chiliasm

¹ M, VII, 210; read M, VII, 208–213.

² M, VII, 213.

³ So designated by the first Council of Nice, 325 A. D.; by St. Basil (328–373); and by the Council of Laodicea in 367 A. D. (M, VII, 213).

⁴ Nathaniel West, “J. W. and Pre,” p. 46.

⁵ “History Christian Religion,” I, 650, quoted in “J. W. and Pre,” p. 46.

was then the faith of the Christian Church. Numerous sects which were more or less unorthodox on some other points were found to agree on the doctrine of the Lord's return. They were chiliastic.¹ Joseph Mede,² quoting from "The Acts of the Council of Nice," by Gelassius Cyzicenus, shows that the Scriptures were understood to teach that the saints are to receive their reward under the reign of Christ on earth. Thomas Hartley³ gives ample proof that Chiliasm received the sanction of the Council of Nice in 325 A. D. Nathaniel West gives specific citations showing that "this was the faith of the Nicene Council, A. D. 325, which quoted our Lord's 'Third Beatitude' in its support" (217). Daniel Whitby, the father of modern post-millennialism, concedes that Chiliasm was received by this famous Council. He admits that

"It was received not only in the eastern parts of the Church by Papias (in Phrygia), Justin (in Palestine), Irenæus (in Gaul), Nepos (in Egypt), Apollonarius, Methodius, but also in the west and south, by Tertullian (in Africa), Cyprian, Victorinus (in Germany), Lactantius (in Italy), and Severus, and by the first Nicene Council."⁴

The above acknowledgment by Whitby is regarded by the *London Quarterly Journal of Prophecy* as "an irresistible testimony."⁵ The early Church was pre-millennial until after the first Council of Nice in

¹ The Cerinthians, Marcionites, Melitians ("Ency. Dict.," p. 3134), the Ebionites (Schaff-Herzog, VII, 375) and others, were *pre*.

² Mede's "Works," p. 813.

³ "Paradise Restored," pp. 225, 226.

⁴ "J. W. and Pre," p. 19, quoting from "Hist. Acts Coun. Nice," II, ch. 29.

⁵ Taylor, "Voice," p. 228, quoting from "Treatise on Traditions."

⁶ April, 1850.

325 A. D. After observing the effect of this faith on the spirit and life of the early Christians, we shall inquire into the ways and means by which it was assailed, and ascertain the manner in which it was overthrown.

IX.—THE SALUTARY EFFECT OF THE PRIMITIVE FAITH

“Be ye also ready” (MATT. xxiv. 44).

66. What was the Effect of Pre-Millennial Faith on the Spirit and Life of the Primitive Church? They were a poor and persecuted people, but they were deeply spiritual. We know that they looked towards heaven and longed for the Lord's return.

Harnack says :

“This expectation was a prominent feature in the earliest proclamation of the Gospel, and materially contributed to its success. The claims of Chiliasm are sufficiently met by the acknowledgment that in former times it was associated—to all appearances inseparably associated—with the Gospel itself.”¹

Neander, the ecclesiastical historian and Berlin University professor, remarks :

“They imagined the happiness of this period, in a spiritual manner, and one that corresponded well with the real nature of Christianity.”²

And Gibbon, the great historian, writes :

“It was productive of the most salutary effect upon the faith and practice of Christians.”³

¹ “Ency. Brit.,” XVI, 318, ed. 9.

² “Ch. Hist.,” I, 404; T, p. 105.

³ Milman's “Rome,” I, 262; T, p. 115.

Of this doctrine Prof. George Bush notes that "the belief of it was calculated to produce, and did produce, results of a most auspicious character."¹ And John F. Pollock in a magazine article admits that "pessimism is as free from the life and teachings of the early Church as from the thoughts and feelings of a healthy man."² The early Church was remarkable for its fervent piety and relentless missionary activity. On the other hand "the abatement of faith in the near approach of the Lord was certainly accompanied with an increase of worldliness in the Catholic Church."³ This blessed hope was purifying, ennobling, sustaining, inspiring.

¹ "Millen.," ch. 1, 2; T, p. 103.

² Post art., *Luth. Quar. Review*, XXVI, 21.

³ M, VI, 528.

SECTION III.—THE ROMAN CATHOLIC CHURCH INVENTS THE POST-MILLEN- NIAL SYSTEM AND BURIES THE FAITH OF THE PRIMITIVE CHURCH

X.—THE TROUBLESOME BOOK OF REVELATION REJECTED

“Seal not the sayings of the prophecy of this book ” (REV. xxii. 10).

HAVING traced the primitive faith to the Council of Nice in A. D. 325, and having found that it was endorsed by that august body, it is in order now to go back and observe the opposition which arose against the hope of the saints and to follow this opposition until it culminates in the imperious sway of Roman Catholicism.

67. **The Apocalypse.** The doctrine was not founded upon the Book of Revelation. It was based upon Old Testament prophecies. But the Book of Revelation came as a sudden, divine and conclusive witness of the truth of the doctrine of Christian Chiliasm, and the belief of the Church as to the length of the period was positively confirmed by the Apocalypse. The Book of Revelation was rejected by those who led the assault against Chiliasm. “Chiliasm and the Apocalypse were deemed inseparable. They could only get rid of the former by rejecting the latter. They never thought it possible to deny that the Apocalypse taught Chiliasm.”¹

¹ H. Bonar on Rev. xx., quoted in Taylor’s “Voice,” p. 114.

68. The Alogi, a small Asiatic sect which opposed Montanism (58-61), rejected the Gospel and the Epistles of St. John, as well as the Apocalypse.¹

69. Caius of Rome is, according to Mosheim,² the first opponent of Chiliasm to appear on the horizon of history. Mede regards him as "one of the heretics called Alogi,"³ who wrote against the Montanists about the year 200 A. D. He rejected the Book of Revelation,⁴ which he regarded as a collection of "monstrous stories," of "gross sensualism," teaching a "carnal millennium."⁵ If such epithets are not blasphemies against the Holy Ghost who inspired the writing of the Apocalypse, they are at least a serious libel against St. John the divine. It is charitable to conclude that Caius believed the Apocalypse to be a spurious production.

70. Origen (316) conceives a new idea. He makes John a pedantic scribe, writing mythology, and reducing the Apocalypse into bombastic and meaningless poetry. Origen was born A. D. 185 and flourished during the first half of the third century. As an interpreter his reputation is the lowest.⁶

"It was not until the Church had learned to Platonize, or had taken lessons in the school of Origen," says Horatius Bonar, "that they could condemn Chiliasm without disputing the inspiration of the Revelation."⁷

71. Dionysius of Alexandria, a disciple of Origen,

¹ "Cath. Ency.," X, 308; Cambridge Bible, "Intro. Rev.," p. 16.

² Taylor, "Voice," p. 71.

³ *Ibid.*

⁴ "UEP Ency.," art. "Millen.,"; Pope, "Theology," III, 396.

⁵ So Burnet, M. Stuart, in Taylor's "Voice," p. 71.

⁶ So Hagenbach, A. Clarke, Mosheim, Duffield, Milner, Saurin, Luther and others quoted in T, pp. 77-80.

⁷ Quoted in T, p. 114.

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writing about A. D. 250, prepared the way for the final rejection of the Apocalypse. Nepos, an eminent and very spiritual Egyptian bishop, wrote a renowned work on Chiliasm as a Bible doctrine.¹ It was entitled, "A Confutation of the Allegorists," and was regarded as "incontrovertible." No one could resist the strength of its teachings. What can be done? The work of Nepos was destroyed and the Book of Revelation rejected.

(a) Dionysius complained that too much attention was given to Nepos. The pious author of the book soon passed to his reward. After the death of Nepos, Dionysius assembled a body of men who were antichiliastic in their views. They sat three days, condemned the "Confutation," and assailed Chiliasm. But the doctrine continued to flourish.

(b) Dionysius then wrote against Chiliasm, devoting his whole time and energy against the doctrine.

(c) He had accepted the Apocalypse as an inspired production, but in his desperation he now rejects it. Albert Barnes remarks that the objections "were wholly on internal grounds, and were mainly derived from the fact that it was supposed to countenance the doctrine of Chiliasm." After citing Lardner and Stuart to show that Dionysius had accepted the Apocalypse, Barnes admits that "the authority of the Apocalypse itself was called in question by Dionysius, on the grounds referred to above."² That he positively denied the apostolicity of the Book of Revelation is asserted by many authorities.³ It was in this way, says Gieseler, that Dionysius "succeeded in expelling Chiliasm from the Eastern Church."⁴

72. The Council of Laodicea, in 360 A. D., ex-

¹ M, VI, 948, giving full account.

² "Notes, Rev.," p. 21.

³ Pope, "Ch'n Theol.," III, 396. Harnack, "Ency. Brit.," XVI, 316, ed. 9.

⁴ "Eccl. Hist.," I, 62.

cluded Revelation from the Bible.¹ "The Greek Church was saturated with prejudice against the Apocalypse."² "In the course of the fourth century it was removed from the Greek canon, and thus the troublesome foundation on which Chiliasm might have continued to build was got rid of. . . . For many centuries the Greek Church kept the Apocalypse out of its canon."³

The sayings of this book were sealed. John's last message was refused.

XI.—THE RISE AND REIGN OF CONSTANTINE

"I am rich, and increased with goods, and have need of nothing" (REV. iii.17).

73. Constantine, 272-337 A. D., ended the early persecutions, became emperor of the entire Roman empire, and united Church and State. This was fortunate, protecting life and establishing Christianity; and it was unfortunate, making the State the pilot of the Church and steering it into the dark sea of apostasy.

Under Constantine the Council of Nice convened in A. D. 325. Christianity was proclaimed as the State religion. Chiliasm was in the Nicene Creed (65). Crispus, son of Constantine, was taught the doctrine by Lactantius (56). While we should never cease to be grateful to Constantine for his influence in terminating the early persecutions, we must ever la-

¹ Gibbon, "Rome," I, 548, Collier ed., N. Y., 1900; John F. Pollock (post), *Luth. Quar.*, XXVI, 22.

² "Ency. Biblica.," III, 3097.

³ "Ency. Brit.," XVI, 316, ed. 9; "Ency. Biblica.," III, 3097.

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ment the dark turn in ecclesiastical history which is found in the wake of his rise to power.

74. Christianity and the World are United. Constantine was deified. The combined tribute of the civil and religious world was laid at his feet. But the Council of Nice dates the commencement of the general decline of vital piety. It recognized the higher authority of the metropolitan bishops of Rome, Antioch and Alexandria.¹ It gave its sanction to Romanism.

"The simplicity of the Gospel was corrupted; pompous rites and ceremonies were introduced; worldly honours and emoluments were conferred upon the teachers of Christianity, and the kingdom of Christ in a great measure converted into a kingdom of this world."²

The very people who gave their endorsement to Chiliasm were destined soon to become its relentless opponents.

75. The Character of Constantine. For eighteen years Constantine had fought to gain supremacy, and in his battle he crushed every rival. He was a great politician, playing for the patronage of all parties. He was half Christian and half pagan. He served Christianity to make Christianity serve him. He called himself *Pontifex Maximus*. Myers admits that "in his domestic relations he was tyrannical and cruel."³ He put his own son Crispus to death without just cause,⁴ and ordered the execution of his second wife Fausta.⁵ He was baptized as a Christian "only a week before his death."⁶ Some declare that

¹ M, IX, 73.

³ "Gen. Hist.," p. 333, ed. 1893.

⁵ Kurtz, I, 237.

² M, II, 488.

⁴ "Univ. Cyclo.," III, 150.

⁶ "Univ. Cyclo.," III, 150.

he was then genuinely converted to God, and we hope they are correct.

76. **The Influence of Constantine.** Seiss declares that the changes wrought by Constantine were rather a burial of true Christianity than a resurrection of it, as some have alleged.¹ Much similar testimony might be adduced.

John Wesley says :

“ I have long been convinced, from the whole tenor of ancient history, that this very event, Constantine’s calling himself a Christian, and pouring a flood of wealth and honour upon the Christian Church, the clergy in particular, was productive of more evil to the Church than all the ten persecutions put together.”²

XII.—THE CATHOLIC CHURCH CORRUPTS THE NICENE CREED

“ Another gospel ” (2 Cor. xi. 4).

77. **Fraud.** The creed of the Apostles has been corrupted (34, 35). The Book of Revelation is rejected (67–72). Chiliasm must not remain in the Nicene Creed. The Roman Catholic Church reached a position of preëminence and branded Chiliasm as heresy, but she was unable to prevail against the doctrine in 325 at the Council of Nice. However, “ the canons of the Council of Nice were forged at Rome in the interests of the papacy at an early period.”³ In 343 A. D. the Synod of Sardica conceded supremacy to the bishop of Rome, and framed its canons to harmonize with Romish dogma. “ The

¹ “ Last Times,” p. 94, ed. 7.

² “ Sermons,” II, 361; see pp. 63, 83, 97.

³ M, VII, 628.

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fraudulent habit of ascribing the canons of the Synod of Sardica to the first ecumenical Council of Nice became quite general in Rome.”¹

XIII.—CHARACTER AND INFLUENCE OF JEROME

“A wicked counsellor” (NAHUM i. 11).

78. Jerome, 345–420, born of wealth, noted for learning, translator of the Scriptures into the Latin Vulgate, was the sworn enemy of Chiliasm, being “one of the most resolute enemies of the doctrine that ever wrote.”²

79. Character of Jerome. It is natural to hesitate before beginning to sketch his character, but let the truth be known.

Schaff says he had few friends, but was very highly esteemed by the Catholic Church.³

H. D. Ward says Jerome was “an unmerciful scoffer, not always regarding fairness.”⁴ The learned Mede agrees that he misrepresented his opponents,⁵ and Burnet calls him an “unfair adversary.”⁶ Eadie observes in him “a hot and hasty disposition which so resented every opposition and magnified trifles, that, in his towering passions, he heaped upon opponents opprobrious epithets and coarse invectives.”⁷ Kurtz remarks that “in polemics his style is coarse even to vulgarity.”⁸ Neander sees in Jerome “pride, vanity, love of controversy, a ruling spirit, mean passions, great defects of character.”⁹ Professor Wor- man, Drew Librarian, styles him “a Church Father of

¹ M, VII, 629.

² Taylor, “Voice,” p. 95, quoting *Lond. Journal of Prophecy*.

³ “Ch. Hist.,” III, 987, old ed.

⁴ Taylor, “Voice,” p. 95.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ Appleton’s “Biog. Cyclo.”

⁸ “Ch. Hist.,” I, 300.

⁹ M, IV, 831.

rather doubtful character,"¹ and Mosheim portrays in him a "miserable character."²

Jerome was a monastic. His converts for the monastic life were, however, mainly of the female sex.³ From the "Encyclopedia of Religious Knowledge" Taylor finds that "many fashionable ladies became nuns by the persuasions of Jerome," and entered convents which he established.⁴ Professor Kurtz declares that Jerome "fell into sensual excesses," and "his influence with women drew upon him the hatred of many prominent families."⁵

80. Methods and Policies as a Roman Catholic. Jerome became secretary to Pope Damasus whose election, being contested, was emphasized by the murder of many people.⁶ Chiliasm can no longer be tolerated. Damasus issued a decree suppressing the works of Papias, Nepos, Victorinus and Sulpicius Severus.⁷ "The Council of Rome under Pope Damasus, in 373, formally denounced Chiliasm."⁸ Jerome believed 6,000 years would be the actual length of the period reaching from the creation to the end of the world, and he taught that this period would expire in 500 A. D.⁹ His view of the Millennium was much the same as that finally held by Augustine (86), which we shall outline in our sketch of that distinguished Father.

81. Lying and Persecution. The *London Journal of Prophecy* states that in the works of Jerome "the seeds of most every popish error may be found."¹⁰

¹ M, IV, 831.

² Taylor, p. 94.

³ M, IV, 830.

⁴ Taylor, p. 94.

⁵ "Ch. Hist.," I, 299.

⁶ M, II, 652.

⁷ All were ardent *pre* writers. Remnants of the "Confutation" by Nepos had survived. Mede ("Works," p. 664) and Brooks (T, p. 115) mention the suppression of the writings named. Pope Damasus, an unholy man, was canonized a "saint" to be venerated (M, II, 652).

⁸ Taylor, p. 115.

⁹ Elliott, I, 312, 313.

¹⁰ Taylor, p. 94.

Mosheim says he taught two unrighteous principles which were observed by the Romish Church :

(1) "It is an act of virtue to deceive and lie, when by that means the interests of the Church may be promoted.

(2) "Errors in religion when maintained and adhered to after proper admonition are punishable with civil penalties and corporeal torture."¹

Dr. Elliott shows that Jerome advocated saint and martyr worship, veneration of relics, and approached close to the doctrine of papal infallibility.² Surely Martin Luther was right in exclaiming, "Jerome is to be avoided!"³

XIV.—AUGUSTINE

"Some have erred from the faith" (1 TIM. vi. 10).

82. Augustine, 354-430, Bishop of Hippo, was a Chiliast; but he turned from his pre-millennial views and taught a theory which left its imprint on eschatology for nearly a thousand years.

83. Early Life. His father was a pagan; his mother, a saint. The first half of his life was spent in profligacy. Soundly converted under Bishop Ambrose and baptized in 387, the middle period of his life was very spiritual. The subsequent period is certainly not above criticism.

84. Exegetical Wavering. Kurtz and others declare with good reason that he was weak as an exe-

¹ Quoted by Taylor, p. 94.

² "Horæ Apoc.," I, 312-314.

³ Quoted by Taylor, p. 95. See abstract of Jerome's eschatology in Elliott, IV, 312, 320. Consult *Lond. Jour. Proph.* No. 7; Mede's "Works," p. 602; Ward's "Hist. Millen.," p. 21; Mosheim's "Hist.," I, 116; and see Jerome's "De Instit.," ch. xv.

gete.¹ He knew nothing of Hebrew, and little of Greek. He wrote in Latin. The "City of God" (*"De Civitate Dei"*) is his greatest work. Contradictions abound in his writings. The last years of his life were spent in revising his works, writing retractions and admitting serious errors.

85. Extreme Calvinism. He laid the foundation of the doctrine of unconditional predestination. He held that the elect cannot resist divine grace, nor can they relapse into perdition. Calvin acknowledges his indebtedness to Augustine.² On the other hand, from the beginning of the Christian era,

"The unanimous and unquestioned doctrine of the Church on this point for more than four hundred years was . . . precisely the same with that which owes its scientific form and name to Arminius."³

This statement is given in denial of the charge sometimes made that pre-millennialism is a doctrine essentially Calvinistic.

86. Millennial Theory. Augustine's theory of the Millennium is what logicians call a "begging of the question." He substitutes Christian experience, making a Millennium of rather limited extent. The following analysis is arranged from Elliott's abstract taken from the "City of God."⁴

¹ "Church Hist.," I, 301, 303.

² M, I, 412-418, 543, 544; VIII, 496-502; Elliott, "Horæ Apoc.," I, 289, 290, quoting the Latin from "De Civitate Dei"; C. H. Small, "Corner Stones of Faith," pp. 34, 43; art. Augustine in "Cham. Ency."

³ So Wiggers, Gieseler, the Massilians quoted as authority; and Justin Martyr, Irenæus and other Fathers quoted directly in M, VIII, 498, 499.

⁴ Elliott, IV, 130.

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(a) The first resurrection is the rising of dead souls into spiritual life, beginning with the ministry of Christ, from which time the Millennium dates.—“*Civitati Dei*,” *XX*, 6:1; 7:2.

(b) The devil, the strong man armed, is bound and expelled from the hearts of the disciples of Christ.—“*Civ. Dei*,” *XX*, 7:2.

(c) The reign of the saints is their personal victory over sin and the devil. Satan no longer deceives.—*Ibid.*, *XX*, 7:4; 8:1; 9:2.

(d) The “Beast” is this wicked world; his “image” is hypocrisy.—*Ibid.*, *XX*, 9:3.

(e) The Millennium will end in 650 A. D., terminating the six thousandth year period and introducing the rise of Antichrist.—*Ibid.*, *XX*, 7:2, 29.

To-day Augustine's spiritual theory cannot be reconciled with either *pre* or *post* millennial views. The bloody pagan persecutions, with the devil on a mad rampage, and millions suffering martyrdom, are events taking place during his Millennium. Compared with Augustine's view, Whitby's is found to be truly a “new hypothesis” (217).

87. Church Theory. This is in harmony with that of the Millennium which has just been outlined. According to Augustine the true Church is composed only of real, spiritual believers, excluding all heathens, heretics, and formalists, even though baptized and within the pale of the visible Church. The state of the true Church in this world is that of “pilgrims and strangers, with warfare and tribulation appointed them; but with the assured hope of being gathered at length to their heavenly home, in the Saviour's presence. The whole number at any time is small compared with that of the reprobate.”¹ It is sad to

¹ Elliott, I, 289, 290, from the original.

know that from this correct view Augustine receded in later years.

88. Treatment of the Donatists. His treatment of the Donatists was bitter and severe. They were a holy people, professing to enjoy regeneration of heart and subsequent purity of heart ; insisted that the true Church is composed only of spiritual Christians ; that it should be kept clean by discipline ; that Church and State should be separate. They were Chiliasts. ¹

(a) Augustine took a position where he held that all Catholics, duly baptized, compose the Church ; that all others are excluded. He became bigoted, ecclesiastical and thoroughly Roman Catholic. "Augustine in opposing the Donatists went so far as to call separation from the Episcopal Church a crime, and to say that no separatist could be saved." ²

(b) "The Roman Catholic ecclesiastical system rests upon Augustine's doctrine of the Church as set forth in his writings against the Donatists." ³

89. Advocate of Persecution. With sorrow of heart we must now paint the darkest shadows in the life of Augustine.

(a) Waddington, Neander and Mosheim agree in saying that he advised the punishment of religious errors by penalties even to that of burning people to death. When the Donatists "were forbidden, on pain of death, to hold religious assemblies," many were burned. A criminal officer, touched with sympathy, hesitated ; but Augustine, who formerly recommended persuasion by argument, now "exhorted the hesitating officer to proceed in the infliction of the appointed penalties." ⁴

(b) Rome points to Augustine for her authority to war-

¹ M, I, 541, 544 ; II, 863 ; and compare 62.

² Herzog, "Old Real-Ency.," VII, 568.

³ M, II, 863.

⁴ Waddington, "Ch. Hist.," p. 153.

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rant the martyrdom of millions of human beings.¹ Even Bossuet in the seventeenth century quotes Augustine as his authority to warrant the cruel torture of pious French Mystics in the days of Fenelon and Madam Guyon.²

90. Augustine modified his millenary views, unchristianized all who were not Roman Catholics, and stood for the supremacy of Rome. Jerome and Augustine prevailed until the Reformation. After the Reformation the Protestant Church was chiefly pre-millennial.³

¹ M, I, 544; "Cham. Ency.," I, 405.

² Neander, "Ch. Hist.," III, 197, 217; Flottes, "Etudes sur Saint Augustin," Paris, 1862; Blackburn, "Ch. Hist.," p. 494 (see 156).

³ Simcox, Cambridge Bible, "Revelation," p. 131. See "Bible Cyclopedia, Critical and Expository," A. R. Fausset, Hartford, 1907, p. 685.

SECTION IV.—THROUGH THE DARK AGES TO THE DAWN OF THE REFORMATION

XV.—ROME'S HATRED OF THE DOCTRINE

“They will not endure sound doctrine” (2 TIM. iv. 3).

91. **Résumé.** Evidence has already been adduced to prove that Rome was the enemy of Chiliasm. She altered the Apostles' Creed (35, 36), and the Nicene Creed (77), expelled several Montanistic bodies from her fold (61, 63), rejected Revelation (72), suppressed chiliastic literature (80) and formally denounced Chiliasm. Under Damasus Jerome became her champion, advocating torture and lying (81); and Augustine, departing from his spiritual position, “not only adopted the State-Church theory, but pushed it to its legitimate consequence, that the State is bound to put down separatists by force”¹ (89), which became a characteristic Romish policy.² Rome now dates her Millennium from the rise of Constantine, and she is to judge and rule the world.³ All who are not Roman Catholics are “heretics” and cannot be saved unless they bow the knee to papal rule; and they must be subjugated or exterminated. To Rome belongs universal jurisdiction.

92. **Chiliasm Scorned and Extirpated.** Rome purges this alleged “heresy.”

(a) Baronius, a Roman Catholic historian of the sixteenth century, says that after Rome's formal denunciation

¹ M, II, 863.

² *Ibid.*, 861.

³ Elliott, IV, 131, 132.

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of Chiliasm the doctrine was derided with "hisses and laughter," and being "under the ban" was "entirely extirpated."¹ This light was then extinguished, but its beams glimmered among the mountains.²

(b) Neander says, "Rome was antichiliastic."³ Professor Briggs affirms that after Caius, 220 A. D., "the 'error' does not appear subsequently in the Church of Rome."⁴ "Wherever the influence and authority of the Church of Rome have extended," declares Bishop Newton, "she hath endeavoured by all means to discredit this doctrine."⁵ Burnet says, "Rome always had an evil eye on the Millennium," and also states that he "never met with a popish doctor that held the Millennium," but they all believe that "Christ reigns already by His vicar, the pope."⁶ Chillingworth remarks: "That this doctrine is by the present Romish Church held false and heretical, I think no man will deny."⁷ Whitby himself acknowledges that pre-millennialism "is now rejected by all Roman Catholics."⁸ In scathing terms Rome condemned the Evangelical Alliance.⁹

XVI.—THE AWFUL WICKEDNESS OF THE DARK AGES

"Giving themselves over to fornication" (JUDE 7).

Chiliasm, accompanied by Holiness, has been banished to the Alps. Before we visit them there, we shall pause to see what Rome has to offer the world after their departure.

93. The People are Intensely Ignorant. Only

¹ Taylor, p. 115.

² Among Waldenses, Henricians, Cathari, etc.

³ "Ch. Hist.," I, 651.

⁴ *Luth. Quar.*, IX, 235.

⁵ "Dissert. Proph.," p. 527, analyzing Rev. xx.

⁶ "Theory of the Earth," II, 193.

⁷ "Works," p. 174 in T, p. 100.

⁸ "Treatise," quoted in T, p. 228. ⁹ *Meth. Quar.*, 1845, p. 98.

one person in a thousand can read. Only one in twenty thousand can write. The world is black with wickedness. The Church is corrupt in doctrine and in life, and has become the nursery of vice and immorality. "There was no vice which was not prevalent among the clergy and in the monasteries, and immorality passed over from them to the people."¹

94. Rome Promotes the Social Evil. Shall the truth be told?

D'Aubigne tells us that at low prices Rome sold permits to indulge in adultery and infanticide, and he quotes Infessura as saying that "all the clergy kept mistresses, and all the convents of the capital were houses of ill fame."² The nunneries were notoriously wicked, and the clergy were licensed to live in concubinage. Erasmus says that "in one year eleven thousand priests paid a bishop a regular tax for the privilege of immoral relations with women."³ "The history of the age swarmed with scandals." "In many places the people were delighted at seeing a priest with a mistress, that the married women might be safe from his seductions."⁴ Hallen records the fact that pilgrimages to the shrines of saints were attended by multitudes of dissolute women who practiced the grossest licentiousness,⁵ and Elliott compares the abominations of the priests with those practiced in Sodom.⁶

The learned German historian, Professor Kurtz, says that "Monks and nuns of neighbouring convents lived in open sin with one another," and the "bishops of Rome lived in open concubinage," while the people "made no objection, thinking it would save their wives and daughters at the confessional."⁷ D'Aubigne speaks of the "lying,

¹ M, II, 272.

² "Hist. Reformation," Hurst ed., I, 64.

³ Op., IX, 401, in *Ibid.*, I, 63, quoting the Latin text.

⁴ Nicol De Clemangis, in D'Aubigne, "Hist. Reform.," Hurst ed., I, 62.

⁵ "Middle Ages," II, 255.

⁶ "Horæ Apoc.," I, 41; II, 386, 387.

⁷ "Church Hist.," II, 157.

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extortion, drunkenness, profanity and immorality " which covered the land, and he says that "abandoned women at this time governed Rome and the throne which pretended to rise above the majesty of kings was sunk deep in the dregs of vice." ¹

Rome positively refused to tolerate Chiliasm,² or to hear anything concerning the return of the Lord. Why? *Why?* Was she willing for His return? Was she ready? No! Chiliasm is found to be holier because of her ejection from the family of Rome.

Returning to the days of primitive Christianity, we shall find a holy people whose doctrines are pure and whose lives are clean; a people who were ready for the coming of the Lord, loving not this present evil world, and proclaiming full salvation from its wickedness and woe. Their faith was pre-millennial. We shall trace their fortunes to the dawn of the Reformation.

XVII.—THE WALDENSES

"Truth shall spring out of the earth" (PSA. lxxxv. 11).

A holy people, banished and persecuted by Rome, held the primitive faith of the early Church. They are known by various names. Rome expelled from her fold large bodies of pious people who were strong in the faith of the pre-millennial return of the Lord.

¹"Hist. Reform.," Hurst ed., I, 45, 58-64.

²In addition to 80, 91 it might be noted that Schaff, in speaking of Irenæus, says he "maintained the millenarian views which were subsequently abandoned by the Catholic Church" ("Ch. Hist.," I, 488, 489, in M, IV, 647). If Rome had not been chiliasmatic, how could she "*abandon*" those "*views*"?

What became of them? There are others also who claim never to have been Roman Catholics, and never to have held her papal doctrines.

95. The Waldenses, Christians of the Walds, are the most interesting people seen in Christendom.

- (a) They trace their origin to apostolic days.
- (b) They were a very holy people.
- (c) Their missionary zeal was like a flaming fire.¹
- (d) They suffered awful persecution from Rome.²
- (e) They lived in constant expectation of the Lord's return.

PRIMITIVE ORIGIN OF THE WALDENSES

96. Rome's Denial. Rome and some recent writers have denied that the Waldenses are of primitive origin.

(a) Rome claims to be the first and only Church. All other claimants must therefore be silenced.

(b) Rome asserts that the Lyonese reformer, whom she calls Peter Waldo, founded this sect late in the twelfth century, and that from him the name is derived.

(c) Waldensian claims cannot be proved, she asserts, by any manuscripts extant.

(d) "Barefaced forgery" has been practiced, Rome declares, to attempt to show existence prior to the time of "Peter Waldo."

(e) A. W. Dieckhoff, J. J. Herzog, and M. Montet have investigated Waldensian claims and they testify that no evidence exists to prove primitive origin.

¹ "There was nothing more remarkable about the early Waldenses than their missionary spirit."—"The Waldenses," *Presby. B'd Pub., Phil.*, 1853, pp. 42, 43. The money given by each congregation for missions was equal to that given for the support of its own pastor (*Ibid.*). Peddlers, roaming Europe, quoted Scripture, giving away portions as "the best of jewels" (Blackburn, "Ch. Hist.," p. 312).

² All historians dwell upon the awful record of their sufferings. See quotations and citations in Elliott, II, 29; and "The Israel of the Alps," Muston, Lond., 1875, a complete work.

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ARGUMENT IN SUPPORT OF PRIMITIVE ORIGIN

97. **Not Contradicted.** In early centuries, on various occasions, before popes, emperors and kings, the Waldenses spoke of their primitive origin and were not contradicted.¹

98. **Origin of Name.** The Waldenses derived their name from the valleys of the Alps, their ancient home.² They were known as the Vaudois. It is a significant fact that Peter of Lyons was never called "Waldo" until after his death, when the primitive origin of the Waldenses was first disputed.³

99. **Travels of St. Paul.** When Paul went to Spain by way of Rome he must have gone through the Cottian Alps, and probably returned over the same road.⁴

"The most common opinion among Protestant writers is, that the conversion of the Waldenses was begun by some of the very early Christian missionaries, perhaps by some of the Apostles themselves, on their way to Gaul, and that it was completed and the churches more fully organ-

¹ "Waldenses," ch. I, and Elliott, II, 347.

² The ancient wady, or wadi, is a valley containing a small mountain stream. The German *wald* means valley. Vallis, Val, gives Vallenses; its plural, Vaux, gives Vaudois. W is not in the Latin alphabet, but V has the sound of the English W.

³ Elliott, II, 334-337 quotes fifteen authorities.

⁴ Note the following points: (1) If Paul went to Spain it was after his perilous experience in the deep, and therefore he would prefer to go by land (M, VII, 813, 815). (2) From Corinth to Spain is a sea route, but Paul said he would go by way of Rome (Rom. xv. 24, 28). (3) The old road from Rome to Spain was through the Cottian Alps in Gaul (France). (4) Over land, Paul could evangelize as he travelled, and he could preach to sailors in port. (5) Early traditions say he went to Spain by land after writing the Philippians, and after his first imprisonment. Clement of Rome says he went to the extremity of the West (Clem. on Rom., 1 Cor. v.). Returning, he was imprisoned and martyred.

ized by a large influx of Christians from Rome after the first general persecution under Nero." ¹

100. **A Few Testimonies.** What have writers said?

(a) Merle D'Aubigne, president of the Geneva, Switzerland, theological school, says in his five volume history of the Reformation: "The Waldenses compose a long line of witnesses to the truth. Men more unfettered than the rest of the Church seem from the most distant times to have inhabited the summits of the Piedmontese Alps. . . . From their mountain heights the Waldenses protested during a long series of ages against the superstitions of Rome." ²

(b) Faber says "the primevally Latin Waldenses must have retired from the lowlands of Italy to the valleys of Piedmont in the very days of primitive Christianity"; and he remarks that "it was not they which separated from Romanism, but Romanism which separated from them, in departing from the primitive faith." ³

(c) Milton writes of "this most ancient stock of religion," ⁴ and Taylor says, "It is well known that they acknowledge no founder." ⁵ "When persecution brought them to the light of the world," says Blackburn, "they had the Bible, loved it, and studied it." ⁶ Dr. W. P. Strickland, of New York City, says, "The Waldensian Church was a light on the mountains during the dark ages, and, amid all the corruptions of the Church, it held its open Bible and pure doctrines." ⁷

(d) Joachim of Floris (124), writing in 1183, says Waldensian origin was then of ancient date, beyond known record. ⁸

(e) "In 730 A. D. dissenters from Rome dwelt in the Cottian Alps," says Warnfrid, who shows that they belonged to no diocese of Rome. ⁹

¹ "Waldenses," p. 28; "Israel of the Alps," I, 29.

² Amer. Tr. Society ed., I, 95, 96.

³ "Waldenses," p. 28.

⁴ Quoted in T, p. 129.

⁵ *Ibid.*

⁶ "Ch. Hist.," p. 311.

⁷ M, X, 857.

⁸ "Com., Venice," 1527, in El., II, 377, 386.

⁹ "Hist. Lombards," and De Marca in Gilly's "Wald," El., II, 236.

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A volume of similar testimony might be adduced.¹

101. *Dialect.* M. Renouard, the distinguished philologist, who writes without any ecclesiastical interest whatever, declares that the earliest Waldensian writings now extant are in a dialect which denotes a very remote antiquity.²

102. *Veracity.* It is admitted by all writers that the Waldenses were a very holy people. "The Reformers found them to be in little need of reformation."³ We have seen their devotion to the sacred Scriptures. The attempt to defame their character comes from Rome.

Blackburn mentions the fact that Roman priests said Waldensian children were born with "black throats and goat's feet," but he says that a duke, sent to investigate, exclaimed, "How charming they are! The prettiest I ever saw." This historian notes also that Louis XII sent a commissioner as a spy to watch the life and learn the faith of the Waldenses. The commissioner remarked: "Would to God that I were as good a Christian as the worst of these people," while Louis himself concluded that "they are, indeed, better men than we are."⁴

Shall we impeach Waldensian testimony as to ancient origin, or shall we believe the reports which emanate from Rome? The Waldenses are honest. Rome believes that "lying" is justifiable when it will promote the interests of the "Church." (See Jerome, 81.)

¹ On Waldensian antiquity the student may consult the writings of Reinerius, Rorengo, Pilichdorf, Claude Scyssel, Moreland, Allix, Leger, Henry Arnaud, Robert Clevetan, Perin, Muston, Monastier, Usher and a host of others, with the literature which they quote. See "Israel of the Alps," II, 397-540.

² "Waldenses," p. 36.

³ Blackburn, "Ch. Hist.," p. 311.

⁴ *Ibid.*, p. 313.

103. Records Ruined. John Leger, Waldensian historian, collected records showing apostolic origin. In the persecution of 1655 Rome secured and destroyed every leaf of his collections. Duplicate matter and new material subsequently discovered met a somewhat similar fate.

Oliver Cromwell (pre) sent aid to the Waldenses. Sir Samuel Moreland was about to depart for Europe. Archbishop Usher, friend of the Waldenses, urged Moreland to use diligence in gathering information to prove their antiquity. Valuable material was obtained. In 1658 the matter was brought to England and placed in the Cambridge Library. Twenty-one volumes were deposited. The first seven, relating to antiquity, disappeared from the library, and have never been found."¹

M. Montet expressed a desire to write a history of Waldensian literature. They gave him such matter as could be found. He claims to have classified this matter as belonging to three periods: (1) an early period showing loyalty to Rome; (2) later, opposition to Rome; (3) finally, corrupted and forged documents affirming primitive origin. Montet denied primitive origin, branded them as forgers, and destroyed every scrap of material which they had given him and by which he had obtained his information.² Montet must have been an admirer of Jerome (81).

104. Recent Doubt. The only serious doubt as to the primitive origin of the Waldenses arose after the middle of the nineteenth century. This doubt is based upon Dieckhoff's account in 1851, and Herzog's in 1853. They state that no documentary evidence can be found to establish the Waldensian claim. Did such evidence never exist?³

¹ Elliott, II, 350, 351, giving history. ² "Ency. Dict.," IV, 5112.

³ Dieckhoff and Herzog are not entirely correct. Muston and Faber quote Rorenco who was granted access to Piedmontese

105. The "Noble Lesson" (*Nobla Leiczon*) survives. Moreland's Cambridge copy was part of the material "abstracted." However, an old Gothic copy on parchment now lies in Geneva, Switzerland. It is the oldest remaining literary monument of the Waldenses. It seems to have been written 1100 A. D., about seventy years before the appearance of "Waldo."

Rome insists that the original date was 1400; that some heretic by slight erasure made it 1100; that the loop of the original "4" can be discerned.

But Rome is mute when asked to explain the charge that an interested party without making any erasure actually raised "1" to "4" by two easily added strokes, making "1100" read "1400." Now, if the "loop" of the "original 4" is discernible, the change must have been made by an honest hand to restore the original date. A forger would aim to leave no trace.

The text of the "Lesson" gives the date. The first six lines read:

"O Brethren, give ear to a Noble Lesson,
We ought always to watch and pray
For we see the world to be near a conclusion;
We ought to strive to do good works
For we see the end of the world approach:
A thousand and one hundred years are fully
accomplished."¹

Note the simplicity, devotion, likeness to Bible language, and the time mentioned in words.²

government records, a rare privilege, and who found by those records that in the eighth century the Waldenses were not a new sect (Elliott, II, 348, 349, giving sources). As Prior of St. Roch in Turin, Rorenco had been duly commissioned.

¹ "Waldenses," p. 30. In the original, lines five and six read:

"Car nos veyen aquest mont de la fin apropiar;
Ben ha mil e cent ancز compli entierament."

—Elliott, II, 522.

² Elliott (IV, 522-534) quotes the entire "Noble Lesson" from the original. There are 480 lines.

Volumes have been written showing the antiquity of the Waldenses. After long and careful research the foregoing line of argument is now left with the reader.¹

WALDENSIAN LONGING FOR THE LORD'S RETURN

106. **The Faith of the Waldenses.** The "Noble Lesson" teaches that (1) from Adam to the present time comparatively few have been saved (1100 A. D.); (2) that the righteous, dying, go direct to heaven; the wicked, to hell; (3) that good is decreasing, and evil increasing; (4) that the end is very near; (5) they look for the appearing of their "Celestial King." The early writings of the Waldenses are rare, but aside from the tenor of the "Noble Lesson" their faith in the pre-millennial return of the Lord is proved by evidence from numerous sources.

(a) Morris, in "Modern Chiliasm Refuted," says that "the seed of Chiliasm has always remained in the Church."² Harnack writes, saying that after Augustine Chiliasm "still lived on, however, in the lower strata of Christian society."³

(b) Writing on the Waldenses the *Congregational Journal* repeats the well-known fact that "they preserved alive

¹ "The Vaudois are a chain which unites the reformed churches with the first disciples of our Saviour. It is in vain that Popery, renegade from evangelical virtues, has a thousand times sought to break this chain. Empires have crumbled—dynasties have fallen—but this chain of Scriptural testimony has not been broken, because its strength is not from men, but from God."—*Israel of the Alps*, I, 29.

"In the Waldensian Synod Hall there is a crest of the Vaudois Church—an anvil with many hammers broken about it, and the motto: '*Trituntur mallei: remanet incus.*'"—A. T. Pierson, "Seed Thoughts," p. 170.

² P. 97, quoted by T, p. 132.

³ "Ency. Brit.," XVIII, 462, ed. 11.

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the teachings of the primitive Church."¹ That teaching was chiliastic,—pre-millennial.

(c) Rome was anti-chiliastic, and the Waldenses were anti-Roman in faith as well as in practice.

(d) The Waldenses "have always regarded the papal Church as the Antichrist; the Babylon of the Apocalypse."² Driven to the Alps, shivering amid the snow, persecuted by Rome, they saw no Millennium and knew that Satan was not bound, but looked rather for their "Celestial King" to return and destroy Antichrist with awful judgments from heaven.

(e) "They condemned the mystical or allegorical interpretations of Scripture."³ They followed literal interpretation.

(f) The Montanists (61) in great numbers came from Asia Minor to Italy and were driven by persecution to the Piedmont district around the Alps, many moving onward to Lyons, in Gaul. The Novatians (63) and the Donatists (88) were likewise dispersed. Montanists and other Chiliasts settled in large numbers in the vicinity of Lyons, and are later identified as Waldenses. They came through the Cottian Alps, and are traced into the sixth century.⁴

(g) Professor Beckwith finds Chiliasm echoed "in the letters of the Christians at Lyons."⁵ The Lyonese reformer, "Peter Waldo," whom Rome ostensibly claims to regard as their founder, and his "Poor Men of Lyons," were Chiliasts. Rome thus virtually concedes Chiliasm to have been the faith of the Waldenses. Moreover, they were "heretics," and Chiliasm is "heresy."

(h) D. T. Taylor finds Chiliasm "among the Waldenses and others of the dark ages."⁶

This was the faith of the Paulicians and the Cathari (108, 112), including Albigenses, Mystics, and other dissenters.

(i) In "The Israel of the Alps," probably the most

¹ Nov., 1851; see T, p. 131.

² Taylor, p. 129.

³ "Ency. Relig. Knowl.," art., "Waldenses," in T, p. 129.

⁴ "Ency. Dict.," III, 3188.

⁵ Schaff-Herzog, VII, 375.

⁶ T, p. 132.

complete history of the Waldenses ever written, are found the testimonies of many persons showing not only the general prevalence of this faith but also its effect upon their lives.

(j) G. C. Lorimer, in his work entitled "The Baptists in History," traces his denomination to the Anabaptists (138) who in turn are extracted from the Waldenses.¹

(k) "The Church of the Waldenses is the only fully organized Protestant Church in Italy."² "The Waldenses are the native Free Church of Italy."³ Dr. Kellogg calls attention to the fact that since protection has been guaranteed by the temporal power the Free Church of Italy has pre-millennialism incorporated into its creed as an article of faith.⁴ The Plymouth Brethren (161), closely allied with the Waldenses, are strongly entrenched in Italy under the very shadows of the Vatican.⁵

Holiness and Chiliasm as shining lights beamed brightly from the mountains for more than a thousand years before the Reformation. But within the pale of Rome, as Professor Bush remarks, "through the dreary tract of the ages of darkness scarcely a vestige of Millenarian sentiment is to be traced."⁶

The *Paulicians* and the *Cathari* deserve special mention, and then we look towards the Reformation.

XVIII.—THE PAULICIANS

"Be ye followers of me" (1 COR. iv. 16).—*St. Paul.*

107. **Name and Origin.** The Paulicians (Paul-ikians), "a powerful Eastern sect," originated in or before the sixth century; some say the fourth century, while others assign their origin to a much earlier

¹ Page 50 of work cited.

² M, VI, 710 (A. D. 1883).

³ Small, "Cor. Stones," p. 437.

⁴ "Biblio. Sacra," XLV, 253.

⁵ M, IV, 710.

⁶ Taylor, p. 116.

date. According to St. Bernard "they called themselves Apostolics, or successors of the Apostles." Others say they claimed "to be followers of the doctrines of Paul."¹ In Italy they were called *Patarini*.² The Patarini were Cathari³ (110-112). In France they were called Albigenses.⁴ Elliott writes of them at considerable length,⁵ calling them Cathari or Paulikians.⁶ With the Waldenses, they were horribly persecuted. Under the reign of Theodora alone (841-857), lasting sixteen years, 100,000 were slain!⁷ Back in the fourth century many had been expelled from Rome.⁸

108. Religious Belief. Their doctrines were strictly anti-Romish. From Elliott's account, supported by copious evidence, the Paulicians are known to have taught that

(a) This present evil age is ruled by Satan, the author of all evil, according to 2 Cor. iv. 4; John xiv. 30; 1 John iii. 8; v. 19.

(b) As the great object of their hopes, they looked for their "King and Judge" to return and introduce the world (*αἰών*) to come, overturning the Usurper and reigning with power and authority.⁹

They have been falsely charged with Manicheism, but Dr. Elliott with his usual thoroughness has fully vindicated them.¹⁰

109. Exalted Character. They always had the

¹ M, VII, 835, 836; Elliott, II, 290; T, p. 126.

² M, VI, 836.

³ M, VII, 764.

⁴ M, VII, 836.

⁵ "Horæ Apoc.," II, 240-519.

⁶ *Ibid.*, II, 284.

⁷ Blunt, "Hist. of Sects," "Ency. Dict.," III, 3507; M, X, 318.

⁸ M, II, 652.

⁹ "Horæ Apoc.," II, 312, 313, 330, 331. The Formula of Anathema in Photius and in Cedrenus uses the term (*αἰών*), meaning dispensation or age, and not earth.—*Elliott*.

¹⁰ *Ibid.*, II, 303-333, 494-520.

Scriptures. Their missionary spirit was intense, and cost the sacrifice of thousands of lives. They were a holy and heavenly-minded people. This world was not their resting place; they were pilgrims, saluting each other as "absentees,"—"absent from the Lord" (2 Cor. v. 6). "The Paulikian ministers were styled missionary fellow-pilgrims," and they spoke of their brethren as "pilgrims."¹ The world hated them; they were blasphemed; but they walked even as Christ walked.

XIX.—THE CATHARI

"Blessed are the pure in heart, for they shall see God" (MATT. v. 8).

110. The Cathari (from *καθαρός*, meaning *clean, clear, pure*) were the "Pure" and the "Good," as Blackburn observes.² Mosheim, Gibbon and Maitland regard the Paulicians as "the immediate religious ancestors of the Cathari."³ But "the origin of the Cathari is unknown; the name itself, however, is Greek, and indicates an oriental origin."⁴ We have seen that the Novatians (63) during the reign of Constantine were called Cathari. The work of Novatian lived; his "Puritan" followers descend; we find them again.

"Truth, crushed to earth, shall rise again."

The poor people of Flanders and the weavers of Southern France were Cathari.⁵

111. Piety. They had the New Testament. Deny-

¹ "Horæ Apoc.," II, 330.

² "Ch. Hist.," p. 332.

³ M, II, 155.

⁴ *Ibid.*

⁵ Blackburn, "Ch. Hist.," p. 332.

ing the importance of mere works and ritualism they "held that prayer, abstinence, and the baptism with the Holy Spirit were sufficient to salvation."¹ Their religious services were very simple; their places of worship "destitute of ornaments, crosses, and images." However, they were holy in life and teaching, insisting that all Christians be baptized with the Holy Spirit.² Since they were the victims of persecution and defamation of character, testimony is admitted in their defense:

Milner, after making very extended research, declares that "they were a plain, unassuming, harmless and industrious race of Christians, condemning, by their doctrines and manners, the whole apparatus of reigning idolatry and superstition, placing true religion in the faith and love of Christ, and retaining a supreme regard for the divine Word."³ Bishop Hurst extols their virtues, saying they guarded every idle word and every thought, and affirming that those who assailed their character were immoral people.⁴

112. Faith. Blackburn says "they mingled with the Paulicians."⁵ They held the same faith relative to the return of the Lord. Blackburn observes that they were "Montanistic,"⁶ and we are not left to guess what this means. They repudiated the "anti-chiliastic" doctrine of Rome, were branded as heretics, schismatics and bigots, but they were ready and were watching for the coming of the Lord.

¹ Blackburn, "Ch. Hist.," p. 332.

² M, II, 156, 157.

³ "Ch. Hist.," ch. III, cent. xii.

⁴ "Ch. Hist.," I, 825, 826.

⁵ "Ch. Hist.," p. 332.

⁶ *Ibid.* Blackburn means chiliastic. The Irvingites (163), who hold Chiliasm as an article of faith, he calls "modern Montanism," and Thiersch, their strong pre-millennial exponent, he styles their "Turtullian."—"Ch. Hist.," p. 646, note.

Milner attributes to them "The Noble Lesson" (105), regarding them as Waldenses.¹

With the Waldenses, the Paulicians and the Cathari, who occupy the mountain peaks of Christian experience, rising above the pall of darkness that covers the world, may we be permitted to stand and watch the morning stars as they sing together of the coming Reformation.

XX.—ROME'S DEVELOPMENT OF POST-MILLENNIALISM

"The prophets prophesy falsely, and the priests bear rule by their means" (JER. v. 31).

Standing with the "Pure" and the "Good" ² we looked over a dark valley and saw the glimmering dawn of the Reformation. We descend into the valley to watch the movements of Rome. We have seen her vanquish Chiliasm and plunge into the mire of immorality. She loved darkness rather than light. She invented and developed Post-millennialism. Whitby improved its complexion and christened it anew (217).

113. Rome's Millennium dates from the rise of Constantine, 325 A. D.,³ and the Church as an incorporate body becomes the reigning and ruling power.⁴ In the fourth century the bishops of Rome claimed universal jurisdiction.

¹ "Ch. Hist.," II, ch. III. See also Moreland's "Hist. of the Churches of Piedmont"; also Allix on "Churches of Piedmont," p. 160.

² See 110.

³ See 73, 74.

⁴ Elliott, IV, 131, 132.

114. Religion lies in Formal Rites. Glories promised by Old Testament prophets are applied to Rome nationally as the Church visible.¹ But historians testify that formal baptism supplanted regeneration and justification by faith. Allegorizing, Judaizing, and heathenism now prevail.² Coleridge was right when he said she "paganized Christianity in order to christen Paganism."³ In magnificence and pomp baptism was administered to thousands arrayed in white robes.⁴ This alone is salvation and grants a share in rulership.⁵

115. Rome will Rule. Rome's post-millennial imperialism was heralded by the striking of medals,⁶ by the display of paintings,⁷ by the eloquence of orators,⁸ by the conferring of titles,⁹ by the declara-

¹ Elliott, I, 250, 251.

² Mosheim, Neander, Waddington and Milner are so quoted by Elliott, I, 270, 271, 274, 276.

³ Quoted by Taylor, p. 112.

⁴ Elliott, I, 239.

⁵ Step "16" in Romish baptism: "He is anointed on the head to show that by baptism he becomes a king and a priest" (M, I, 650).

⁶ As one of many instances: Constantine caused a medal to be made which showed a phoenix standing on a globe; and this medal, presented to him as emperor, represented sovereignty over the earth (Elliott, I, 240, quoting from sources). Elliott gives engravings and inscriptions of many later medals of similar nature.

⁷ On the arc of the Florentines is painted the likeness of a pope standing with one foot on the land and the other on the sea. He holds in his right hand a key, opening heaven; and in his left hand another, opening hell. Underneath the picture are these words: "In thy hand I behold the empire of earth, sea, and heaven" (El., II, 56, 57).

⁸ As late as 1514, Pacecchi, an orator heading an embassy from the king of Portugal, stood before Pope Leo and proclaimed "the latter day subjection of the world to Christ, as meant of its subjection to the pope" (El., II, 70).

⁹ From many sources a canon law may be quoted which speaks of "our Lord God the Pope" (El., III, 166, note).

tions of popes,¹ and by actions which spoke in louder tones than the sounding of martial trumpet blast.²

116. **Papal Plans.** Leo I (440-461), holding sway twenty-one years, and "endowed by nature with the old Roman spirit of dominion . . . developed in his mind the idea of an ecclesiastical monarchy, with the pope at the head. . . . He carried through his claims to supreme power over the whole Church with greater energy than any of his predecessors. . . . The bishops of the African and Spanish churches submitted to his demands. In Gaul, however, he met with determined resistance."³ The Vaudois (98) and the Lyonesse were chiliastic, and refused to accept Rome's corrupt millennium as that of the Bible, which they believed would not be seen until the return of the Lord. However, the spirit of Leo inspired his successors. The encroachments of Rome were steady and far-reaching. Millions yielded unwillingly to the mandates of Rome. Millions more were martyred.⁴

117. **The End of the World in 1000 A. D.** Crafty Rome taught that the earth would be destroyed in 1000 A. D. During the period between 950 and 1000 great numbers of rich land owners were persuaded by

¹ Gregory II said: "All kings of the West reverence the pope as a God on earth" (Elliott, III, 169, quoting Gibbon, LX, 137). Kings and princes kissed his feet (El., III, 171, quoting much similar matter). Innocent VI said: "Is not the king of England my bond-slave?" And again, "God hath set me as prince over all nations."—*Le Bas "Wyclif," p. 67 in El., III, 161.*

² One of many incidents: Pope Celestin III, in 1191, kicked the imperial crown from the head of Henry VI while that king was bowing before "His Holiness." This was to signify the power of the pope to depose the king.—*El., III, 161.*

³ M, VII, 629.

⁴ See 89, 95, 107, 144.

Rome to convey their estates to the Church in exchange for the pardon of their sins.¹ By this stratagem Rome became immensely rich. It seemed as though she would own the world. "The estates were not returned when they found that the world outlasted the year 1000."² "The Church at this time," according to Myers, "was in possession of probably one-half of the lands of Europe."³ Magnificent cathedrals were erected.⁴ Some idea of the wealth that has been lavished upon cathedrals may be obtained from the fact that St. Paul's cost \$55,000,000 ; St. Peter's cost \$200,000,000 !⁵ Enormous revenue was obtained also by the sale of bogus relics, images of saints, permissions to indulge in every form of sin, offerings at sacred shrines, masses for the dead, and testamentary bequests.⁶ Rome is rich, but her money is tainted.

118. Resumption of Papal Imperialism. 1000 A. D. is past. The world remains. Much land is yet to be possessed. Millions of people are yet to be subdued.

"The great popes of the Middle Ages, Gregory VII (1073 A. D.), Alexander III (1159), Innocent III (1198) and IV (1243), and Boniface VIII (1294) had clearly and boldly traced the boundary outlines of the papal theocracy to which the entire human race was to be subjected ; but the Jesuits have done more than all popes and bishops

¹ Deeds contained this clause : "*Appropinquante mundi termino*," i. e., as the end of the world is approaching ("Ency. Dic.," III, 3135).

² *Ibid.*

³ "Gen. Hist.," ed. 1893, p. 453.

⁴ "The cathedrals of Strasburg, Mayence, Trier, Speyer, Worms, Basil, Dijon, Toul, and others, date from 1000 A. D." (Gieseler, "Eccl. Hist.," II, 100).

⁵ W. B. Godbey, "Around the World," pp. 34, 36, Cincin., 1907.

⁶ Barnes, "Notes, Rev.," p. 278.

for developing the principles according to which the administration of such an empire must be carried on, in order to be consistent and effective.”¹

When Cardinal Hildebrand became Pope Gregory VII, “He clearly and boldly set forth the theory of a theocratic rule of the pope over all nations of the world. . . . The papacy he represented as the sun from whom all secular authority, also the empire, derived their light like the moon. . . . He established the doctrine of the infallibility and sanctity of the pope.”²

Kurtz points to this “universal theocracy” with the pope as its visible head, “over all the powers of the earth.”³

119. The Reigning of Saints. In the worship of saints and the veneration of relics we find another article of post-millennial faith in the Romish Church. During the Millennium glorified saints sit upon thrones and judgment is given unto them.⁴ Dr. Maitland says :

“The superstitions of the age supposed the glorified saints to know what was going on in the world, and to feel a deep interest, and possess a considerable power, in the Church militant on earth.”⁵

The Eastern Church prayed to saints as early as the fourth century ; the Western, about the eighth century.⁶

This faith may be seen in the Council of Trent, December, 1563, which reads in part :

“I confess . . . likewise that the saints reigning together with Christ are to be honoured and invoked, that they offer prayers to God for us, and that their relics are to be venerated.”⁷

Rome has canonized many a wicked “saint.”

¹ M, VII, 631.

² M, VII, 630.

³ “Ch. Hist.,” II, 39.

⁴ Rev. xx, 4.

⁵ “Dark Ages” (A. D. 800-1200), p. 75.

⁶ Proctor, “Common Prayer,” p. 229.

⁷ M, II, 563.

"Saints they were called, but saints they were not," remarks Elliott.¹ John Wesley, after reading eulogistic biographies of several Romish "saints," exclaimed: "I fear the relators do not scruple lying for the Church."² (See 81.)

As to relics, monks peddled them and battles were fought for their possession. "Bones and skulls, picked up and salted," were deified.³

120. **Judging the World.** John the Apostle saw the saints, who were saints indeed, and "judgment was given unto them" (Rev. xx. 4). "His Holiness," the pope, with "saints" departed, is supposed to be holy enough to rule the world. As to wisdom, the pope is "infallible," and therefore wise enough to rule the world. Perfect in holiness and in wisdom, Rome felt divinely commissioned to "execute judgment and justice in the earth" (Jer. xxiii. 5). Vengeance is hers. She hath slain her millions (143, 144). She has always stood as the dispenser of wisdom and knowledge. But according to her wisdom she withheld knowledge which might not prove subservient to her interests.

There were no books printed or written, no sermons preached, no mention made of Antichrist or of coming judgment, without Roman censorship, under penalty of death, according to papal edict. All must be in subjection to the Roman pontiff as Christ's representative. The promised latter-day glory was seen in the pope's universally extending empire.⁴

121. **But the Earth "Does Move."** Rome con-

¹ "Horæ Apoc.," II, 10, note 1.

² "Works," Lond., 1829, III, 123.

³ El., I, 312, 313, quoting from numerous sources.

⁴ El., II, 82, 83, 130, 131.

demned Copernicus and Galileo, and claims that education outside of her direction is heresy.

On May 5, 1616, Rome condemned the Copernican theory of the earth's revolution around the sun, cursing those who taught it and anathematizing those that printed it. In 1620 Copernicus was denounced by name. Galileo was imprisoned for teaching the same truth, and was compelled to recant, although in under breath he muttered the famous saying, "But it does move." His book, printed in 1632, was condemned in 1634. Until the year 1835 every Catholic known to print this theory or even to have such a book in his house was excommunicated by Rome.

And yet Pope Pius IX (died 1878) in his syllabus declares that "education outside of the Roman Catholic Church is a damnable heresy," and the *Western Tablet* (Chicago) says: "Let the public school go where it came from—the devil."¹

122. Papal "Blessing." The papal claim of infallibility and superior sanctity has not been established. Papal anathema is not divine condemnation, and papal blessing may not be divine approval. From the great Spanish Armada which was pounded to pieces by the angry Atlantic, down to the smallest bogus relic from which an ardent disciple ever kissed a loathsome disease, Providence seems not to have honoured the "blessing" of Rome.

XXI.—ONWARD TO THE REFORMATION

"Lord, how long shall the wicked triumph?" (Psa. xciv. 3).

123. Reform Movements. We have seen that Rome laid almost every plank in the platform of post-

¹ "The Devil in the Church," Beaver Springs, Pa., 1902, 3d ed., pp. 212, 214, 352, quoting Dr. McGlynn, the *Freeman's Journal*, and the "Shepherd of the Valley." This book is compiled from ninety-one reliable sources duly cited.

millennialism. And this was during a period in which moral corruption was appalling in its character and magnitude. While corruption was general, it was not universal; there were traces of gold in hills of dross. Pure spirits prayed, "Thy kingdom come." Here and there a pious Mystic sighed for the Saviour to return. Now and then bold leaders rallied thousands to cherish the hope that Christ would soon return, and to live each day in readiness for the coming of the Bridegroom in the air. Special mention may be made of a few sects and movements.

(a) The Apostolic Brothers were spiritual people who proclaimed chiliastic truths and preached evangelical doctrines during the twelfth and thirteenth centuries.¹

(b) The White Brethren of Italy were Chiliasts. About 1400 A. D. they donned white robes and marched against the Turks to regain the Holy Land. They were called "penitents"; marched in bodies of ten to forty thousand, singing and praying aloud; were well supplied by donations. Papal troops dispersed them.² They were composed of peasantry from the Alps, and were good but misguided people, and yet this movement made a profound impression.

(c) The Swiss republics were formed (1315-1471) by revolts of oppressed people against their rulers. A loud protest arose against a corrupt Church. Chiliasm was sounded everywhere. In Germany "Poor Men" arose proclaiming the kingdom of God, free from oppressive taxes, cruel kings and corrupt priests.

(d) In 1476 Hans Boheim gathered forty thousand peasants in a valley. These agitations developed into the Peasant Wars of Luther's time.³

(e) Historians relate many similar movements. In the twelfth century Bernard of Thuringia "produced a

¹ M, sup., II, 318.

³ Blackburn, "Ch. Hist.," p. 375.

² M, sup., II, 915.

wonderful commotion throughout the whole of Europe." Many believed that Christ would then return to Palestine.¹ These erratic movements awakened serious thought.

(f) St. Bernard of Clairvaux, Burgundy, became a Mystic,² and was one of the holiest monks that ever lived. He laboured with tears to remove the corruption of Rome; rejected many of its doctrines; strove to repress persecution; declared that Antichrist sat "in St. Peter's chair as a lion prepared to his prey."³ He longed for the Lord to come. He wrote: "Holy Lord, dost Thou call that 'a little while' in which I shall see Thee? Oh, this 'little' is a long 'little while.'"⁴

THE EXPECTATION OF THE LORD'S RETURN BRINGS THE REFORMATION

The blessed hope that the Lord will return brings us rapidly to the Great Reformation. Primitive religion is revived and apostolic zeal is seen in action. Christ may come at any time. Arise, and hasten. Prominent characters in church history are in motion.

124. Joachim of Floris (1130-1202), formerly Abbot of Calabria, resigns his position to study the Scriptures. He is a pre-millenarian.⁵ Neander speaks of his "profound Christian feeling."⁶ He was the greatest expounder of the middle age; lectured before Richard Cœur de Lion;⁷ denounced Roman corruption, looking upon it with great grief; opposed indulgences, the temporal power of the pope,

¹ M, I, 763.

² "Preachers who live as they preach" (Stier, M, IX, 1024).

³ Taylor, "Voice," p. 311.

⁴ Brown, "Sec. Adv.," p. 31.

⁵ "Ency. Brit.," XVIII, 463; "New Inter'l," XII, 303; "UEP Ency."

⁶ "Ch. Hist.," IV, 220.

⁷ El., IV, 376; M, IV, 921.

and the deification of the Roman Church. All his followers were called "heretics."¹

The views of Joachim were taken up by Almeric,² Jean Pierre de Olive, and other distinguished leaders.³

"In the dawn of the Reformation, the views to which the reputation of the Abbot Joachim gave currency were taken up by the harbingers of the impending change, as by Wyclif (128) and others."⁴

125. Peter Waldo. Rome is Antichrist. Peter of Lyons (died 1179), now known as Peter Waldo,⁵ was a wealthy merchant who found God. His spirit was stirred within him. He cried, "Come out of Babylon." He looked for Christ to return.

(a) He had the Gospels and the early Fathers translated into French and given to the people. He was persecuted, and anathematized by the pope. He distributed his wealth to the poor; began street-preaching; urged men to repent. His followers, going two by two, reading Scripture and preaching repentance, were called Humiliati, Leonists, Poor Men, and Sandal-wearers. Driven to the mountains, they flourished "pure as a flower amid the Alpine snows." They united with the Waldenses.⁶

(b) From every side the popes are branded as Antichrist. Protestant leaders boldly called them Antichrist and regarded Rome as Babylon,⁷ and numerous Roman

¹ M, IV, 921, 922.

² Prof. of Logic and Theology at Paris, 12th century.

³ Elliott, IV, 416-418.

⁴ M, VIII, 1066.

⁵ M, X, 857; with 98.

⁶ M, X, 857; Blackburn, "Ch. Hist.," p. 310; Schaff-Herzog, VII, 375.

⁷ Such as Arnold, founder of the Arnoldists (d. 1155); Peter de Bruys, the Petrobrusians (martyred 1126); Henry "the Whitefield of his age" (died in prison, chained, 1148), founder of the Henricians; and numerous other sectaries, with Hubert de Casali, Matthew Paris, etc. (T, p. 312).

Catholic bishops made the same accusation.¹ St. Hildegard (died 1178), an apocalyptic Chiliast, denounced papal corruption from her cloister at Bingen on the Rhine; and St. Elizabeth of Schonau (died 1165), a neighbour Chiliast, "lashed the corruptions of the clergy."²

126. Francis of Assisi and the Franciscan Spirituals. In the February number of the *Ladies' Home Journal* (1913) the aged Dr. Lyman Abbott pronounces a high eulogy upon Francis of Assisi (1182-1226). Francis and all of his followers were Chiliasts.³ Dr. Abbott says:

"At that hour of its degenerate wealth appeared Francis of Assisi. He cast away alike the luxuries and honours which wealth brings; . . . set himself and his followers to do Christ's work. . . . They left the church and the monastery for the fair and the market-place. They carried with them not only the glad tidings of the Father's love, but also illustrations of that love in their own practical work. They visited the sick, . . . lived in huts of mud and timber, . . . laid the foundations of England's future liberties."⁴

Francis and his followers stirred Europe with what Fisher calls "the great Franciscan revival."⁵ It is said of Francis:

"His eyes were like two fountains of tears, which were almost continually falling from them. . . . His words penetrated, like glowing fire, to the inmost depths of the heart."⁶ He sounded repentance throughout Europe and

¹ Arnulph, Bishop of Orleans; Gonthier, Cologne; Tergard, Archb'p of Treves; also Baronius and Genebrard, Roman Catholic historians; and others (quoted by Taylor, pp. 310, 311).

² Kurtz, "Ch. Hist.," II, 125, mentioning Mechthild of Magdeburg, Mechthild of Hackeborn (d. 1310), Gertrude the Great (d. 1311), with others who held the chiliastic views of Joachim.

³ "Ency. Brit.," XVIII, 463, ed. II.

⁴ *Journal* cited, p. 11.

⁵ "Hist. Ch'n Doct.," p. 230.

⁶ M, III, 648.

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Great Britain; preached and professed to enjoy purity of heart; prayed with success for the healing of the sick.¹

"They went everywhere, and were like flames of fire wherever they went."² They called themselves "strangers and pilgrims in this world."³ Their churches were "low, plain, and unadorned."

The expectation of the imminent return of the Lord was, according to Harnack, the faith of "all the numerous Franciscan spiritualists."⁴

By continued and humble persuasion Francis had obtained papal recognition in 1209, but the pope revised the rule. The Spirituals suffered brutal torture and awful persecution from 1236 to 1239. They were condemned as "heretics."⁵ With holiness and Chiliasm purged out, and the papal element in absolute control, the Franciscans continue with a name to live.

127. William Occam, of England (1270-1347), was a strong pre-millenarian⁶ who rises before us as "the notable precursor of *Wickliffe, Huss and Luther*." An educated Franciscan of the original type, he taught theology in the university of Paris, and at Oxford, England. He was a pupil of John Duns Scotus.⁷

"He denounced without measure the avarice, the wealth, the corruption, the luxury, the worldliness, and the arrogance of the pope and hierarchy."⁸

¹ M, III, 648, 649.

² "Univ. Cyclo.," IV, 507.

³ Kurtz, II, 456.

⁴ "Ency. Brit.," XVIII, 463. The "Spiritualism" of to-day is a Satanic caricature.

⁵ M, III, 651; and Kurtz, "Ch. Hist.," II, 159, 160, 194, 198, 452, 453, 457, 458.

⁶ "Ency. Brit.," XVIII, 463; "New Intern'l Cyclo.," XII, 303.

⁷ Not the Scotus Erigena of the 9th century.

⁸ M, VII, 287.

He was thrown into dungeons and his writings were consigned to the flames.

128. **Wickliffe or Wyclif.** John Wyclif, of England (1324–1384), “the morning star of the Reformation,”¹ wrote a book entitled “The Last Age of the Church,”² which teaches Chiliasm³ and denounces the covetousness of Rome. Papal bulls were hurled against him. He was “a man of enterprising genius and extraordinary learning.”⁴ He translated the Bible into English. He “regarded the Redeemer’s appearing as the object of the hope and constant expectation of the Church of God.”⁵ He escaped martyrdom, but in 1428 his body was dug up and burnt.⁶ “John Huss and Jerome of Prague, espousing the views of Wyclif, perished at the stake.”⁷ Huss followed Wyclif in anti-Romish doctrines.⁸ Waldensian reformers produced Wyclif.⁹ (See page 116.)

129. **Sir John Oldcastle** (Lord Cobham), who gave up his life in 1417, was called “the good,”¹⁰ and was the first martyr and first author among the nobility of England. He was very learned; adopted Wyclif’s doctrines and became his convert; regarded the pope as Antichrist; was “executed in the most barbarous manner,” being hung in chains and slowly roasted to death.¹¹

¹ M, X, 1040.

² M, V, 494; X, 1040.

³ *Ibid.*, Prof. E. H. Gillett, D. D., University of New York.

⁴ Mosheim, “Eccl. Hist.,” I, 339. ⁵ Le Bas, “Life,” pp. 105–107.

⁶ M, X, 1043.

⁷ *Presby. Review*, 1864, p. 437.

⁸ Kurtz, “Ch. Hist.,” II, 205, 210. Huss was martyred in 1415. He lived in Bohemia, where Waldenses from Piedmont were numerous (“Living Epistle,” 1871, VI, 47), and where Peter Waldo died (M, X, 857). See M, VI, 581.

⁹ M, III, 199; Elliott, II, 412, quoting authorities.

¹⁰ M, VII, 332.

¹¹ *Ibid.*

130. Savonarola, Italy (1452-1498). While Rome lies on her lascivious couch dreaming of universal empire a spiritual giant appears in Italy. He sounds the bugle blast which marshals the Reformation. He entered a Dominican convent for spiritual improvement, and he left it with an equally good reason. In Alpine vales Waldensian children sang aloud the praise of their Redeemer, and rejoiced in hope of His return. The ringing echoes never died away. The soul of Savonarola received a message.

Savonarola preaches from the Apocalypse and the Old Testament prophecies; warns of great tribulation, of wrath to come, of awful judgment, of "a storm that will shake the mountains" and which is now about to fall upon a corrupt and careless world. An electric storm will purify this world before the establishment of the kingdom.

Thousands flock to hear him; critics, coming to report his sermons, drop their pens and weep. Proud women lay off gay attire and march to the square in Florence where they stack their ornaments; dishonest men restore ill-gotten gains; lifelong enemies embrace and weep; games, bad company, corrupt books, masquerades, dances and circuses are shunned; lewd monks bring vile literature and make a great bonfire. A mighty Pentecost revival illuminates the land. Rome is stirred.

Savonarola refuses the proffered bribe of a cardinal's hat, choosing rather to suffer martyrdom and sit with Christ on a judgment throne. He is excommunicated; horribly tortured; hanged until dead; burnt to ashes; sprinkled over the waters of the river Arno to prevent the resurrection of his body to reign with Christ in the kingdom to come.¹ Elliott says he "spoke of the nearness of Christ's coming to take the kingdom,"² and this same writer remarks that Rome held the opposite view of "the promised latter-day glory."³

¹ M, IX, 385-387; Blackburn, "Ch. Hist.," pp. 366-372.

² "Horæ Apoc.," II, 130.

³ *Ibid.*

Thus at the age of forty-six, shining in the brightness of his strength, Savonarola was extinguished by Rome. Joachim, Peter, Francis, Wyclif, Oldcastle and Savonarola have led us to the Reformation.

XXII.—THE REFORMATION AND THE MARTYRS

“They haste to shed innocent blood” (ISA. lix. 7).

131. The Period of the Reformation lies between the discovery of America in 1492 and the Peace of Westphalia in 1648.¹ In round numbers it dates from 1500 to 1650. It brought no Millennium, but it brought light. It uncovered the corruption of Rome and revealed the way of salvation by faith. It gave birth to Protestantism. Every step of its progress was bitterly contested by Rome. As darkness disappears and purer faith is formulated the hope of the coming of the Lord becomes the inspiration of millions who seal their testimony with their blood.

We shall follow some distinguished martyrs until their spirits sweep away. We shall see Rome cutting them down by the thousand until they wallow in their own blood. Then, after hearing the voice of Dr. Talmage, we shall return to walk on a safer path. Already have we seen the end of Wyclif and Oldcastle and Savonarola (128–130).

132. William Tyndale (1480–1536) declared in early life that plowboys should have the Word of God. Educated at Oxford and Cambridge, he translated the Bible into English in 1532. This celebrated English reformer was rewarded by strangulation and

¹ Myers, “Gen. Hist.,” p. 519, ed. 1893.

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burning to death at the stake. His Bible was the first edition of the Scriptures in the English language. From Tyndale's writings we glean these lines :

"The Scripture hath but one sense, and that is the literal sense. . . . The greatest cause of this captivity and decay of faith and this blindness wherein we are now sprang first from allegories ; for Origen, and the doctors of his time, drew all the Scripture into allegory, inasmuch as that twenty doctors expounded one text in twenty different ways."¹

Concerning the Lord's return he writes: "We are commanded to look every hour for that day."² And again: "Christ and His Apostles taught no other, but warned to look for His coming again every hour."³

133. John Bradford, English chaplain to Edward VI, was chained to a stake and burned in 1555. He writes :

"Covet not the things that are in this world, but long for the coming of the Lord Jesus . . . whose coming is now at hand. Let us look for it, and lift up our heads, for our redemption draweth nigh."⁴ D. T. Taylor quotes Bradford at length.⁵

134. Nicholas Ridley, Bishop of London, perished over the flames in 1555. He was a learned man, and "a pattern of piety and humility."⁶ He speaks of the time

"When they shall say, 'Peace, all things are safe,' when Christ shall come to keep His great parliament, to the redress of all things that shall be amiss"⁷ (2 Thess. v. 3). Again he writes : "Let us with John, the servant

¹ "Works," I, 307 ; T, p. 141.

² "Expositions," 1849, p. 185, Parker.

³ "Answer to More," bk. iv, 8.

⁴ "Letters," 1554 ; T, pp. 142, 143.

⁵ *Ibid.*

⁶ M, IX, 25, 26.

⁷ Parker ed., 1841, p. 116.

of God, cry in our hearts unto our Saviour Christ, 'Come, Lord Jesus, come' " ¹ (Rev. xxii. 20).

135. Hugh Latimer (1470-1555), who burned with Ridley, wrote :

"The Lord will not come until the swerving from faith cometh, which thing is already done and past. . . . Wherefore the day is not far off. . . . Let us not think of His coming as far off." ² "When Paul thought that this day would come in his time, how much more shall we think that it shall be in our time. . . . Christ saith not in vain, 'Watch, and pray': He would have us to be watchers, to have at all times in remembrance His coming." ³

Latimer speaks, like Ridley, of a "parliament in which Christ shall bear rule," a kingdom "which the righteous pray for when they say, 'Thy kingdom come.' . . . Let us therefore have a desire that this day may come quickly; let us hasten God forward; let us cry unto Him day and night, 'Most merciful Father, Thy kingdom come' " ⁴ (Matt. vi. 10).

"Peradventure it may come in my days, old as I am, or in our children's days. . . . The saints 'shall be taken up to meet Christ in the air,' and so shall come down with Him again. 'He will put down Satan, that old Serpent, under our feet' " ⁵ (Rom. xvi. 20).

136. Thomas Cranmer (1489-1556), an English archbishop who was imprisoned with Ridley and Latimer, recanted; but, repenting, he was burned, holding forth the hand which signed the recantation, that it might burn first. He was a Hebrew, Greek, Latin, French, German and Italian scholar. ⁶ In the

¹ "Lamentation," T, p. 145.

² "Sermons," Parker, pp. 172, 364, 365, ed. 1844.

³ *Ibid.*, Parker ed., 1845; "Remains," pp. 59, 61.

⁴ On Lord's Prayer, 3d Ser. ⁵ Parker ed., 1845, pp. 44-64.

⁶ M, II, 552.

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Catechism of Edward VI (1550) he writes of Christ as the rock which shall reduce earthly kingdoms, destroy Antichrist, obtain the empire of the world, and reign here in dominion with His saints.¹

Numerous other martyrs, equally worthy of mention, and from whom similar language might be quoted, we are obliged to pass.

137. **Albigenses—Cathari.** The Roman Inquisition exterminated the Albigenses, who were Cathari,² from the province of Albigeois, Southern France. They were descendents of the Montanists³ and were branded as chiliastic heretics. They were good people.

"Every one screening an Albigenian 'heretic' forfeited all his property and his office. Houses where they sought refuge were levelled to the ground. In sickness all help was refused." ⁴

138. **Anabaptists and Moravian Brethren.** These are people whom we shall meet again, but here we witness their persecution. Zurich, Switzerland, is the original home of Anabaptism. Without any exception, they were Chiliasts, and were extracted from the Waldenses.⁵ They rejected infant baptism, were therefore re-baptized, and called Anabaptists. Multitudes were martyred by drowning, to give them enough of the water.⁶ Italian Anabaptists and Moravian brethren of kindred faith were closely united in 1550. Francesco della Saga and Ginlio Gherardi,

¹ Quoted at length, T, pp. 148, 149.

² See 110-112.

³ See 58-61.

⁴ Kurtz, II, 138.

⁵ Keller, by Kurtz, II, 394, 395; Keller (1885), "Reform. und alt Reformparteien," *Ibid.*

⁶ Kurtz, II, 397.

who accomplished this union, were drowned in the Venice canal by order of the Inquisition.¹

(a) In 1531 the Moravian Anabaptists, with James Huter as their leader, were called "the quiet of the land." They were "pious, strict, earnest, industrious, conscientious," and "courageous and uncompromising under torture," showing "unexampled patience and gentleness amid all sufferings."² They were a holy people.

(b) They insisted upon regeneration; preached repentance and entire sanctification; were very unworldly; were said to "frown at any mirth in company";³ and were charged "with thirteen heresies, of which not a single society believed one word."⁴

They were desolated by terrible persecution. (See Caricatures, 167.)

The Bohemian and Moravian Brethren, firmly allied with the Anabaptists, held the same faith relative to the pre-millennial return of Christ, as we shall subsequently observe.⁵ Thousands of them perished by imprisonment, torture and martyrdom.⁶ As late as 1722-1729 we see them fleeing to Herrnhut, known as the "Watch of the Lord,"⁷ rejoicing to escape with their lives after all their property had been confiscated.⁸

139. The Huguenots. The French Huguenots were Chiliasts,⁹ and a very spiritual people. The Camisards and the French Prophets—rustic, plain, pious and chiliastic—who flourished after the Reformation, may be mentioned at this juncture.

140. The Camisards, French Huguenots who were so called because of their extremely plain

¹ Kurtz, II, 401.

² *Ibid.*, II, 399.

³ Bp. Bull's "Works," II, 657. ⁴ M, I, 211. ⁵ See 146, 212.

⁶ M, VI, 582.

⁷ See 212.

⁸ M, VI, 586.

⁹ M, II, 55; others; "Cyclo. Relig. Knowl.," Sanford, p. 612.

clothes, were loud in their expressions of chiliastic hope.¹ They attracted special attention about the year 1700.

They professed to have the Holy Ghost; they "staggered, fell, shut their eyes, heaved their breasts, shouted." In 1702 many were put to death by torture; leaders were burned alive in 1775; others were "broken on the wheel." In their houses and on the hills their cries to God for mercy upon lost souls resounded over the land.²

Rome sent monks to convert them. They were numerous among the Cevennes Mountains of Southern France, where the "Poor of Lyon," the Albigenses and the Waldenses sought refuge. Cruelly persecuted, the Camisard peasants were "extinguished in blood."³ Evervinus, who executed many, wondered how those "members of the devil" could endure their torment "with joy and gladness."⁴

141. French Prophets, precursors of the Irvingites,⁵ were Camisard refugees who came to England in 1706. They believed that Christ was coming very soon.⁶

They had the Holy Ghost; great internal divine joy and satisfaction; strong spirit of prayer; faith for divine healing; zeal to carry the Gospel to every nation. Sir Richard Bulkeley, Lady Jane Forbes, and other prominent persons, were followers. Samuel Keimer came to America with the Quakers.⁷

John Wesley, who preached to "Jumpers" and "French Prophets" in the highlands, found them professing holiness. Without condemning them, he mentions unusual actions: "Frequently three or four, yea, ten or twelve, pray aloud altogether. . . . Several drop down as stiff as a corpse; but in a while they start up, and cry, 'Glory!'

¹ M, II, 55.

⁴ M, I, 134.

⁷ M, III, 661, 662.

² *Ibid.*

⁵ See 163; M, III, 662.

³ "Cham. Ency.," II, 191.

⁶ *Ibid.*

glory ! ' perhaps twenty times together.' ¹ Their religious fervour was intense, but their lives were unassailable.

142. St. Bartholomew's Day, August 24, 1572, will never be forgotten. Let us go back to Paris in Reformation days. Here are the fathers of the people we have just seen. They are chiliastic and spiritual. Rome secretly plans their extermination. The nickname, "Huguenots," denoted "the vile condition of the Protestants."²

(a) The massacre, secretly planned, was horribly executed. A bell sounds; executioners, like firemen, leap forth in the night; Coligni, the Huguenot leader, is stabbed to death, then beheaded, thrown into the street, kicked, dragged and hung up by the feet. When his door burst open, he exclaimed, "I have long been ready to die." Blood ran in the streets; thousands perished that night; and within two months 70,000 were slain. Some estimate 100,000.

"Rome was thrown into a delirium of joy at the news," and in Spain, the home of the Inquisition, Philip II "laughed for the first and only time in his life." The massacre was celebrated annually.

(b) Voltaire, the noted French infidel, protested vigorously against Rome's persecution of the Huguenots.³

143. The Inquisition disposed of hundreds of thousands of God's precious saints. In six years the Duke of Alva executed 18,600 "reformers" and "heretics" in Spain (1567-1573).⁴ Methods of torture employed were shocking in the extreme. The sword of Rome dripped with human blood. Multitudes recanted, but millions died as martyrs.

¹ "Works," London, 1830, ed. 3, IV, 329.

² M, IV, 391.

³ M, III, 661; IV, 391-397; Kurtz, II, 328, 329. Women and children were tortured to death; places of worship were burned.

⁴ Kurtz, II, 323.

Albert Barnes computes that since the rise of the Papacy "not fewer than fifty millions of persons have been put to death on account of religion."¹ Berg carefully estimates that 68,500,000 men, women and children have been martyred by Rome.² Dr. Beaumont exclaims: "What seas of blood have been shed! If their bodies were piled in one heap, they would be bigger than any mountain in the world!"³

144. Dr. Talmage. Where can language be found to frame an adequate expression as we meditate upon the record of Rome?

We appeal to T. DeWitt Talmage:

"We cannot compete in bitterness with a Church that burned John Oldcastle, and scattered the ashes of Wickliffe, and massacred the Waldenses, and roasted over slow fires Nicholas Ridley, and had medals struck in honour of St. Bartholomew's massacre, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall upon their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the wine-press of its wrath threw the red clusters of a million human hearts, till under the trampling of their feet the blood foamed to the lip of their imperial chalices."⁴

And this is the Church that banished primitive Christianity, buried Chiliasm, and revelled in darkness for a thousand years, and which now is spreading its net to try to capture the land of the free and the home of the brave.

¹ "Notes, Revelation," p. 323.

² "Lectures on Romanism," pp. 6, 7.

³ Foster, "Cyclo. of Illustrations," prose, p. 4403.

⁴ "The Devil in the Church," pp. 262, 263. (See 121, note.)

SECTION V.—THE REVIVAL OF THE PRIMITIVE FAITH LIES AT THE FOUNDATION OF PROTESTANTISM, BRINGING THE REFORMATION AND FLOURISHING UNTIL THE PRESENT DAY

XXIII.—DOCTRINAL AND DENOMINATIONAL DEVELOPMENT

“Let us hold fast the confession of our hope (ἐλπίδος) without wavering” (HEB. x. 23).

145. **The Augsburg Confession.** Duffield has told us that “the doctrine of a millennium before the advent of Christ is not to be found in the standards of any of the Churches of the Reformation; by several it is expressly repudiated.”¹ Even Whitby, the father of modern post-millennialism, affirms the fact.²

The Confession of Augsburg, June 25, 1530, was the Protestant confession of faith. It is the acknowledged creed of the greatest theologians in all the world. It repudiates post-millennial doctrine, and condemns also that caricature of true Chiliasm put forth by apostate Anabaptists (167).³ It condemns those notions that, prior to the resurrection of the dead, the pious will engross the government of the world.⁴

¹ See 18 n.

² *Ibid.*

³ Dr. Semisch, “Old Herzog Real-Ency.,” art., “Chiliasmus,” p. 663.

⁴ “Augustana,” Art. xvii.

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(a) Peter Hall, in his "Harmony of the Confessions," translates from the Augsburg Confession: "They [the churches] condemn others also, which spread abroad Jewish opinions, that, before the resurrection of the dead, the godly shall get the sovereignty in the world, and the wicked be brought under in every place."

Schaff confirms this translation in his "Creeds of Christendom," which reads in part: "They condemn others also, who now scatter abroad Jewish opinions, that, before the resurrection of the dead, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed."¹

(b) *Melancthon's explanation.* In his "Varieta" of 1531, Melancthon, who wrote the "Confession," explains the Seventeenth Article in these words: "The Church in this life is never to attain to a position of universal triumph and prosperity, but is to remain depressed, and subject to afflictions and adversities, until the time of the resurrection of the dead."²

146. "The Bohemian Brethren" whom we have seen among the Anabaptists and who were then introduced as Moravians,³ we meet again. Schaff attributes to them the authorship of the "Noble Lesson," which we have seen and examined.⁴ That these Bohemian Brethren are Waldenses is clearly established by the "Lissa Folios" at Herrnhut.⁵ Denominationally, they are Moravians, but many are not so designated until we find them at Herrnhut.⁶ They looked for the pre-millennial return of the Lord.⁷ They were holy people.

¹ Harper ed., N. Y., 1877, III, 18.

² "Corpus Reformatorum," XXVI, 361.

³ See 138.

⁴ See 105, 106.

⁵ M, VI, 222. See Kurtz, II, 475-477.

⁶ See 212.

⁷ Dr. Semisch, "Old Schaff-Herzog" (1894), III, 1515; "Cath. Ency.," X, 309.

(a) The "Catholic Cyclopedia" brands the Bohemian and Moravian Brethren as "apocalyptic fanatics and mystics."¹ Their first bishops were ordained by the Waldenses.² Their celebrated Bishop Comenius, who was highly educated, was not only a strong Chiliast³ in faith, but also an extensive writer in support of the doctrine of the personal reign of Christ on earth during the Millennium.

(b) This was the faith of John Milicz of Kremsier, Moravia, who died in 1374. He hastened the Bohemian Reformation. Although he was secretary of Charles IV, king of Bohemia, he resigned that honour and comfort, selected repentance as his theme, and preached three to five times daily. Multitudes thronged to hear him and scores were saved from the lowest depths of sin.⁴

(c) Gregory, the Bohemian "Patriarch," was very puritanical in his views. He forbade luxury and the keeping of inns; urged Christians to keep themselves "unspotted from the world" and to live pure, holy lives. He was frightfully tortured to death in 1473. He had denounced the corruption of the age and looked for the return of the Lord⁵ (Jas. i. 27).

147. Mennonites. Menno Simons (1496-1561), of Germany, was truly a "shining light" in the holiness world. "He was a man of gentle, earnest, modest and spiritual nature."⁶ He organized the Anabaptists who had been scattered by persecution, and became the founder of the Mennonites. "They were

¹ "Cath. Ency.," X, 309.

² M, VI, 222.

³ "Cham. Ency.," 1901, VII, 199; "New Inter'l," XII, 303; and others.

⁴ M, VI, 256; Kurtz, "Ch. Hist.," II, 206. Keller ("Reformation und alt Reformparteien," 1885) links together the Petrobrusians; Apostolic Brothers; Arnoldists; Humiliati; Lollards; Spirituals; Marsilius of Padua and King Louis of Bavaria; German Mystics; Friends of God; Dutch Brethren of the Common Life; Waldenses; Bohemian and Moravian Brethren (Kurtz, "Ch. Hist.," II, 394, 395). The holy people are Chiliasts. See Cornell's "Hist. Pennsylvania," Phil., 1876, pp. 205, 206, 390.

⁵ M, III, 998.

⁶ "Cham. Ency.," old ed., IV, 498.

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certainly among the most pious Christians the Church ever saw." ¹ They believed that Christ will return and reign personally during the Millennium.²

In Moravia they numbered 70,000. In 1622 they were scattered by persecution. In 1711, 1717, 1727 and 1733 great numbers came to Lancaster County, Pennsylvania. May the author here dedicate a line to the memory of his paternal grandmother who was numbered with these settlers? Her life was holy; her death was triumphant.

148. Reformers. The early Reformers believed in the imminent and pre-millennial return of the Lord. This was the faith of the radical element of the early Protestants.³

Albert Barnes says: "The Reformers, in interpreting the Prophecies, learned to connect the downfall of the Papacy with the coming of Christ, and with His universal reign upon earth, and as they saw evidence of the approach of the former, they naturally anticipated the latter as about to occur."⁴

Martin Luther (1483-1546), "dreading lest the end of the world should arrive before he had translated the Bible, published the prophecies of Daniel separately."⁵ (See 19.)

149. Puritans. Under Queen Elizabeth and the Stuarts the Protestants of England longed for the return of the Lord and the setting up of His millennial reign on earth.⁶ Elizabeth, reigning from 1558 to 1603, defended the Protestants. Chiliasm is found

¹ M, VI, 95.

² *Ibid.*; also Mosheim's "Hist.," V, 497; T, p. 352; all others.

³ "Ency. Brit.," ed. 9, XVI, 318; "Univ. Cyclo.," VIII, 129.

⁴ "Notes on Revelation," p. 292.

⁵ D'Aubigne's "Hist. Augsburg Confession," Book xiv. Luther, and a few others, seem to have expected the complete destruction of the earth. "Learned Chiliasts flourished during the Thirty Years' War" (1618-1648).—"Cham. Ency., New," VII, 199.

⁶ Kurtz, III, 60; Hurst, "Ch. Hist.," I, 239.

in the liturgies and prayers of this period.¹ The Puritans were modern Novatians and Cathari (62-64, 110-112). They looked for the speedy return of Christ.

(a) The faith of the Puritans concerning the imminent return of the Lord was strengthened by Dutch Anabaptist refugees at Norwich. In 1572 the "prophesyings" of the Puritans "were rigorously suppressed."² Thousands went to Holland. In 1620 the "Pilgrim Fathers" crossed the Atlantic on the *Mayflower* and landed at Plymouth Rock. Roger Williams, strong in this faith, followed in 1631. The "Lectures of Joshua Spalding" (257), the "Life of Cotton Mather" (254), with "Barber's Historical Collections," show how Chiliasm flourished in the American colony. The English Puritans became the founders of the Independents, Presbyterians and Baptists of Great Britain.

(b) The Baptist Confession of Faith, in 1660, signed by all their leaders and approved by 20,000 disciples of the Baptist denomination, was a declaration of doctrines "for which we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." This faith included a strong avowal of Chiliasm. D. T. Taylor quotes the full text of Articles xx-xxiv, inclusive. Article xxii is definite and positive.³

Similar evidence can be adduced to show the prevalence of this faith among the early Presbyterians (162).

150. Independents. The Independents were Puritans, and were known as Non-conformists and Free Church people. They were very spiritual, and bit-

¹ Parker ed., 1847, p. 504, reads: "We may justly look for the coming of our Saviour." Also 1851 ed., p. 516; Hurst, I, 239.

² Kurtz, II, 375.

³ Kurtz, II, 376; III, 61, 71; M, VIII, 804-811, 989; T, pp. 201-203, 224; Crosby, "Hist. Baptists," II, Appen., 85-87; Irving, "Dialogues Proph.," II, 269; and T, pp. 277, 288, 289, 292. G. C. Lorimer, "Baptists in Hist.," p. 50.

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terly persecuted.¹ Oliver Cromwell (1559-1658) and the Independents were Chiliasts.²

"The irresistible advance of Cromwell's army, composed mostly of Independents, made it appear as if the Millennium was close at hand. Thus Chiliasm came to be a fundamental principle of Independency."³ "The greatest statesmen of England were Independents."⁴

Relentless persecution forced the resort to arms. Cromwell and his religious army of Puritans abstained from swearing, drinking, and every bad habit. The officers were Independents; all the men were Puritans. They read the Bible, prayed, and sang hymns. They despatched relief to Huguenots and Waldenses.⁵ Myers cannot speak with favour of the campaign of Cromwell in England, but he makes excuse for the atrocity of Rome when Coligni and 100,000 Huguenots are tortured to death on the soil of France.⁶ Carlyle and other writers, however, vindicate Cromwell who delivered his country from the grasp of Rome.

"*Fifth Monarchy Men*," ardent Chiliasts,⁷ composed the majority in Cromwell's Short Parliament of 1653, which sat five months. They "spent much of their time in Scripture exegesis, prayer, and exhortation."⁸ After Cromwell's death, Rome came back with vengeance. In 1661, under Charles II, a number of the "Fifth Monarchy Men" were executed as "madmen." They have been unreasonably caricatured.

151. The Westminster Assembly, convened by Parliament in 1643, and composed of 151 learned and godly men, was directed to frame the doctrines of the Church of England. Pre-millennial faith was found

¹ Stoughton, "Eccl. Hist.," England, II, 164.

² Kurtz, III, 16, 497. ³ *Ibid.*, III, 60.

⁴ M, IV, 545.

⁵ Myers, "Hist.," ed. 1906, pp. 586-592.

⁶ *Ibid.*, ed. 1893, pp. 576, 577, 613.

⁷ "Cham. Ency.," 1901, VII, 199.

⁸ Myers, *Ibid.*, 1893, p. 615.

to be very strong.¹ Robert Baillie, president of the University of Glasgow, said of this assembly: "Most of the chief divines here, not only Independents, but others, such as Twiss, Marshall, Palmer, and many more are express Chiliasts."² William Twiss was president of the assembly. The following lines are from the Westminster standard:³

On the coming of the Lord.—"So will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come."

Shorter Catechism; the Lord's Prayer.—"In the second petition we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and that the kingdom of glory may be hastened."

Larger Catechism.—"We pray that Christ would hasten the time of His second coming."

In the Directory of Public Worship ministers pray for "the fall of Antichrist, and the hastening of the second coming of the Lord."

152. Mystics. Stier has defined Mystics as "preachers who lived as they preached."⁴ They professed to enjoy inner heart experience in God;⁵ they magnified the Holy Spirit; they were strong in the pre-millennial faith.⁶

153. Jacob Boehme (1575-1624), an eminent

¹ Schaff-Herzog, VII, 377; "New Chambers Ency.," VII, 199; T, p. 188.

² "Letter 117," II, 156, quoted by Taylor, p. 188.

³ Taylor, "Voice," p. 351.

⁴ M, IX, 1024.

⁵ "Univ. Cyclo.," VIII, 336; "Ency. Dict.," III, 3242.

⁶ "Cham. Ency.," 1901, VII, 199; Schaff-Herzog, VII, 378; "New Inter'l.," p. 303; T, p. 221 (196). See Hagenbach, "Hist. Doctrines," N. Y., 1863, II, 370.

German Mystic, wrote much on prayer, repentance, and the return of the Lord. He was a Chiliast.¹

Boehme was a versatile writer, a student of prophecy, and a very holy man. His death was one of the most triumphant departures ever known. The glory of heaven opened before him and he expressed surprise that his family around him could not hear "the excellent music." "Open the door," he exclaimed, "that it may be better heard."

Charged with heresy and fanaticism, six eminent theologians and two professors of mathematics appointed by the Elector of Hanover made a thorough inquiry. "None of these doctors and professors returned one word of dislike or contradiction."²

His writings were read and admired by William Law and Sir Isaac Newton (155, 282).

154. "Philadelphians." "The Philadelphia Society," of England, "contributed largely to the spread of that mystical piety which is so conspicuous in the works of the good and learned William Law, and which affected in no small degree the early stages of Methodism."³

Jane Leade (1623-1702), an English disciple of Jacob Boehme, was converted at nineteen, became a follower of secret prayer, and was known as an ardent Chiliast.⁴ In 1695 she founded the "Philadelphia Society," which soon reached a membership of more than a hundred. John Pordage, who held prayer-meetings and who claimed to have communion with the Holy Ghost, was a member.⁵ Thomas Bromley, author of the "Sabbath of Rest," together with Frances Lee, Dr. Lot Fisher and numerous others of prominence were members.⁶

The influence of Jane Leade reached Germany and Hol-

¹ Schaff-Herzog, VII, 376; see M, I, 842; VI, 802.

² M, I, 842.

³ M, VIII, 80.

⁴ M, *Ibid.*, Schaff-Herzog, VII, 376.

⁵ M, VIII, 418.

⁶ M, VIII, 80, 418.

land, where many societies were formed. These societies, dispersed by persecution, were gathered by Zinzendorf (212) into his Moravian institution at Herrnhut, "the Watch of the Lord."¹

155. William Law (1686-1761), the distinguished English Mystic, was a disciple of Jacob Boehme, whose works he translated, and whose doctrines he taught.²

Law's "Serious Call to a Devout and Holy Life," published in 1729, was of great value to John Wesley, as acknowledged by the father of Methodism in his "Christian Perfection." "The rationalistic Gibbon, the liberal Macaulay, the pious John Wesley, and the morose Samuel Johnson, were of one mind in their praise of William Law."³

156. Peter Poiret quoted. Paul Felgenhauer, a Bohemian Protestant Mystic who wrote forty-six books, declaimed against worldliness, taught Chiliasm, and suffered persecution,⁴ is worthy of mention together with many others whom we must pass in order to have time to hear from a prominent writer of Mystic doctrines. We refer to Peter Poiret (1646-1719), a French Mystic of eminent piety. He was a learned man and a prolific writer. He expounded the doctrines of Antoinette Bourignon (1616-1680), translated the works of John Tauler (1290-1361) and Thomas à Kempis (1380-1471), and published all the writings of Madam Guyon (1648-1717). The matter here quoted is from Poiret's "Divine Economy,"⁵ a six volume work to which citations refer.

¹ M, V, 304.

² "Univ. Cy.," VII, 98; "Cham. Ency."

³ M, V, 295; Wesley, "Sermons," I, 175; II, 297, 308.

⁴ M, III, 521: "UEP Ency."

⁵ "The Divine Economy; or, a Universal System of the Works and Purposes of God towards Men Demonstrated," by Peter Poiret, London, 1713.

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(a) "The third thing that Christ by Revelation made known to man is the confirmation of His glorious kingdom; that He would shortly come upon earth, and utterly root out all evil, and there reign with His children gloriously in body, soul and divinity. . . . The writings of the Apostles are full of the same truth, and they are perpetually drawing motives from it to encourage men to do well, and suffer any hardship in the narrow way. How often do St. Paul, St. Peter and St. John beseech them by the glorious appearing of Jesus Christ."—*IV*, 64, 65.

(b) "Observe how, when our Saviour was come in the flesh, Satan imagined that this glorious reign of the Son of God was then to begin, and cried out trembling, 'Art Thou come to torment us before the time?' (Matt. ix. 29). And because he knows that the less men expect this glorious coming, and this magnificent triumph of the Son of God upon earth, they will the less be prepared for it, and that therefore the reign of hell will last the longer; and this spirit of the devil leaves nothing unattempted to discredit and blot out of men's thoughts this long and glorious empire of Christ upon earth."—*IV*, 252.

(c) "Let us therefore say, That Christ will come and reign with His saints a thousand years on earth. All the promises of God are in Him, Yea and Amen. . . . He does not promise great matters and perform little or nothing."—*IV*, 253.

(d) "Many that have been accounted heretics, seducers, fools and mad, fanatics, enthusiasts, and abominable creatures, that have been persecuted, defamed and had their very bones burned after they were dead, shall shine the brightest among the children of that blessed resurrection" (382).—*IV*, 259.

(e) Poiret taught that (1) when the Lord returns with His resurrected saints the wicked will be thrown into the pit of destruction; (2) they will have experienced plagues worse than Egypt ever saw; (3) "Death and Hell" contain the wicked only, and they are given up for judgment at the end of the Millennium (388-419).—*IV*, 263-268.

157. The Pietists. In the seventeenth century

Protestantism deteriorated into formalism. "Pietism was its corrective."¹ The "Pietists," so called by way of reproach, defended the Mystics.² Professor Worman, Drew Librarian, remarks that in almost every respect they were like the Methodists.³ They taught holiness, adorned this doctrine by their lives, and were Chiliasts.⁴

(a) *Holiness*. They taught that Christians may and must in this life become free from sin; they taught entire sanctification; made purity of heart and life essential to salvation.⁵

(b) *Radical principles*. They preached against popular sins; despised lukewarmness and formality; urged praying and singing. They turned away from worldly amusements, games, plays, dances, theatre going, feasts, jesting, and the wearing of fashionable attire.⁶

(c) *Education and missions*. They founded Halle where in thirty years 6,034 theologians were trained. Missionary zeal was intense; the Gospel was carried everywhere, heralds going in large numbers to Jewish and Mohammedan lands. The Berleburg Bible, with notes, was prepared by Pietists and Mystics; it taught Chiliasm and holiness.⁷ It was published in eight volumes.

Pietism was propagated in Wurtemberg by Bengel (264) and in Moravia by Zinzendorf (212). Herrnhut became the centre of the Pietists.⁸ Spener (241), Francke (242), Oetinger (258) and Hahn (220) were prominent Pietists.

158. The Friends, or Quakers, founded by George Fox (62) of England in 1624, are a plain, humble,

¹ Kurtz, II, 230.

² M, VIII, 193, 194.

³ *Ibid.*

⁴ Schaff-Herzog, VII, 376; "Ency. Brit.," ed. 11, XVIII, 463; Kurtz, III, 106, 176, 307; T, p. 221; and others.

⁵ M, VIII, 192-195; Kurtz, III, 106.

⁶ Gieseler, "Ch. Hist.," N. Y., 1880, V, 289; Kurtz, III, 106.

⁷ Schaff-Herzog, VII, 376; Kurtz, III, 133.

⁸ M, VIII, 194; "Univ. Cyclo.," art. "Zinzendorf."

peace-loving people. They pray in secret, search the Scriptures, and rear their children in the nurture and admonition of the Lord. They turn away from war; decline to take oaths; have suffered much persecution. Like the early Montanists they honour the Holy Spirit and look for the pre-millennial return of the Lord.¹ William Penn, remembering how many of his brethren had been slain for their faith, founded "Philadelphia," the City of Brotherly Love. After him Pennsylvania is named. The Anabaptists of Holland and the Mennonites of Pennsylvania were closely attached to the Friends.²

159. Shakers, sometimes called "Shaking Quakers," are not a branch of the Society of Friends.

In 1746 James and Jane Wardley, in England, of Camisard succession, organized a society looking for the soon coming of Christ. Ann Lee, a convert, came to America. She was spiritual and prayerful, intensely so, but erratic and visionary. The Shakers established community life at Mount Lebanon, New York State, and at other places. They have adopted the views of Swedenborg (169), rejecting the resurrection of the body and regarding the second advent as a gradual and spiritual return.³

160. Episcopalians. It is admitted by a very able English post-millennial writer that Chiliasm is the faith of "more than half the evangelical clergy of the Church of England."⁴ Its highest officers, archbishops and bishops, have been strong advocates of

¹ Hurst, "Ch. Hist.," I, 239; M, VI, 526; VIII, 306. See Montanists (58-64).

² Small, "Corner Stones of Faith," p. 403.

³ M, V, 319, 320; "American Cyclo.," XI, 550.

⁴ M, VI, 266, quoting "The End of All Things."

pre-millennial doctrine.¹ In the United States the Episcopalian Bishops McIlvaine, Hopkins, Chase, Henshaw and others were strong Chiliasts.²

(a) From the English Episcopalian Burial Ritual these lines are taken: "Beseeching Thee, that it may please Thee of Thy gracious goodness shortly to accomplish the number of Thine elect, and to hasten Thy kingdom."³ The Church in the United States has omitted the words quoted. (See Methodism, 173-208.)

(b) "*Reformed Episcopalians*." Puseyism entered the English Church, and Rome secured many proselytes from the Protestant ministry. At a conference held in New York City in 1873 Puseyite preachers made a violent attack upon Bishop Cummins of Kentucky because the latter assisted in the administration of the Lord's Supper in a Presbyterian Church. Cummins and twenty-five other Episcopal preachers organized the "Reformed Episcopal Church."⁴

Dr. E. B. Pusey (post) is a professor in Oxford. He is a Roman Catholic in a Protestant mask. Through his influence many preachers have gone over to Rome's embrace. He insists that the Church of England is bound to recognize the preëminence and power of the pope over all other authority.⁵

"The Reformed Episcopalians have incorporated the pre-millennial advent into their articles of faith."⁶

161. Plymouth Brethren are Chiliasts.⁷ Daniel Steele writes against their Calvinistic doctrines, and also against their Chiliasm.⁸ As English Separatists they date their origin from 1820. They lament the general failure to recognize the Holy Spirit; are

¹ Taylor, pp. 352, 353. ² *Ibid.*, p. 353; and see 232, 285, 286.

³ Full quotations, T, p. 353. ⁴ Kurtz, "Ch. Hist.," III, 411.

⁵ M, VIII, 816-818. ⁶ "Biblio. Sacra," 1888, XLV, 253.

⁷ Schaff-Herzog, VII, 376; "Cham. Ency.," VII, 200, ed. 1901; M, VIII, 306.

⁸ "Ant. Revived."

distinguished by their missionary zeal, their simplicity of worship, their earnest and self-denying spirit.¹

John Darby was their founder. George Müller (301) and C. H. McIntosh were Plymouth Brothers; also Tregelles (274), the eminent exegete.

162. The Old Scotch Presbyterian Church, which is the established Church of Scotland, watched for the pre-millennial return of the Lord.

From the ritual for public worship her ministers pray for "the fall of Antichrist and the hastening of the second coming of our Lord," and for a "watching for the coming of our Lord Jesus Christ."²

163. The Catholic Apostolic Church was born in England in 1832. A general spirit of prayer, promoted by Rev. I. Haldane Stewart, of the Church of England, and more especially the preaching of Edward Irving (1792-1834) and the memoirs of Mary Campbell, were the agencies which led to its organization. They are known as *Irvingites*. They are Chiliasts.³

Irving, "the great London preacher," was a man of matchless eloquence, unequalled since his day except by Spurgeon. The salvation of souls was his burning theme. All Christians, even children, were to have the baptism and power of the Holy Ghost.

Miss Mary Campbell experienced a remarkable conversion; taught that the Comforter was for all generations; the Holy Ghost came mightily upon her; she witnessed numerous instances of divine healing.

The services of the Irvingites are very ritualistic. The popularity of Irving declined when he became a strong

¹ M, VIII, 306.

² Quoted by T, pp. 353, 354.

³ S-H., VII, 376; "Cham. Ency.," VII, 200; M, II, 160; Elliott, IV, 521.

exponent of the "gift of tongues." Chalmers and Coleridge, ardent admirers, shared his advent views, but they rejected the "tongues."¹

164. The Church of God is committed to pre-millennial faith. In 1830 John Winebrenner, of the German Reformed Church of Harrisburg, Pennsylvania, was virtually ejected on the question of revivals. He believed they were necessary in maintaining the spirituality of the Church and in winning the lost to Christ. He was a pious man. All who knew him personally speak of him in the highest terms.

Article xxiv of the Church of God reads: "She believes in the resurrection of the dead, both of the just and the unjust; that the resurrection of the just will precede the resurrection of the unjust; that the first will take place at the beginning, and the second at the end of the Millennium."²

165. Adventists. There are several branches of Adventists.³ While some branches are unorthodox and rather unspiritual, the main body of orthodox evangelical Adventists are very good people and have a well formulated creed in perfect harmony with the Chiliasm of the primitive Church. Their faith is that of Poiret (156).

The eschatology of the Adventists was framed at a general conference held at Albany, New York, April 29, 1845. Those doctrines, with copious Scripture citations, are published in full by D. T. Taylor, in his "Voice of the Church."⁴

166. The Christian Alliance, under the able and spiritual leadership of A. B. Simpson, is very strong

¹ M, II, 160-162; IV, 664.

² See Schaff-Herzog.

³ Quoted by T, pp. 353, 354.

⁴ T, pp. 358-362.

in pre-millennial faith, and remarkably aggressive in missionary activity.

They preach justification, sanctification, divine healing, and the imminent return of Christ. They have witnessed many marvellous cases of divine healing. They urge people into an experience of holiness such as the nearness of the Lord's return demands. Their success in raising money for missionary enterprise is astonishing. They have sent forth and are now maintaining missionaries in every part of the world.

Hastening onward, it becomes necessary to pass numerous other religious bodies deserving of mention, who watch and wait for the coming of the Lord. The faith of the early Methodists will be seen in a separate chapter (173-208). However, in making notes of what we have already seen we are confirmed in the belief that writers are correct who assert that the blessed hope of the speedy return of the Lord has been a mighty incentive to the life and faith of the people of God in every century of the Christian era.

XXIV.—MILLENNIAL CARICATURES

"Let us watch and be sober" (1 THESS. v. 6).

Erroneous ideas are sometimes held by indiscriminating people. In writing against Chiliasm or the doctrine of the pre-millennial return of the Lord, some authors dwell at length upon its caricatures and make little if any mention of its worthy representatives. Many readers have thus been turned away from the study of the subject. Others have been led to regard it with disgust. We shall glance at some of its travesties and caricatures.

167. Anabaptist Apostates. We have had several previous glimpses of the Anabaptists (138, 158). We have seen that they were spiritual people, terribly persecuted, and falsely charged with heresies. However, an apostate element brought great reproach upon the name (1534, 1535 A. D.).

(a) Awful persecution desolated the Anabaptists. Some men of evil design crowded in and assumed leadership, established polygamy, and proclaimed the Millennium as a present reality. Munster was the seat of abomination. John of Leydon had seventeen wives; was proclaimed king of the whole earth; appointed twelve dukes under him to rule the world; and established the Millennium!¹ They were subdued by civil authority and the leaders were executed. They had precipitated a local war.

(b) The wildness of the Munster apostates was used by Rome as a pretext to discredit the Reformation and establish Jesuitism.

(c) Polygamy was never endorsed by Anabaptists. The Munster apostates were unworthy of the name (138).

(d) Who is caricatured? John of Leydon was actually crowned at Munster as king of the world; his millennium was established; the Lord had not returned. This was a miniature reproduction of the imperialism of Rome and it was a travesty on post-millennialism. Virtuous and sensible Anabaptists place the Millennium beyond the second advent of Christ.

168. A "Philadelphia" Society at Hesse, Germany, established by Eva von Buttlar, was very disreputable.

Mrs. Buttlar abandoned her husband, a French dancing master, and announced herself as a convert to Pietism (157). She surpassed her husband in wickedness. The society which she established on her own authority was

¹ M, I, 210, 211; Kurtz, II, 280; "Univ. Cyclo.," I, 168-170.

used to cast reproach upon Pietism and upon the genuine and spiritual Philadelphia societies (154) in England and Germany. Kurtz has no hesitation in branding her "Philadelphia" society as a "diabolic caricature" of the name which she stole.¹

169. Emanuel Swedenborg (1688-1722), a prominent Swede, began in 1749 to write voluminous literature setting forth his religious experience and theological tenets.

Swedenborgism denies that there will be a resurrection of the body, and teaches that Christ will never return either personally or visibly. Swedenborg claimed to have communion with spirits.²

170. **Communitistic Sects.** Several communities of the nineteenth century may be mentioned.

(a) In Europe the "Amen churches" sought to gather God's people of the Jewish Christian communities together in Palestine, while the German Temple, founded by Christian Hoffman, sought to gather the Gentile Christians.³

(b) "Harmony" and "Economy" settlements. In 1803, under *George Rapp*, 600 Wurtemberg Pietists came to America. On Connoquenessing Creek, near Pittsburgh, Pennsylvania, they settled on a fertile spot which they named "Harmony." All were pre-millenarians. They were very spiritual. On the community plan they became wealthy. Father Rapp, their leader, was a very holy man, and to the last hour of his life he watched for the Lord's return. In 1847, aged ninety, the spirit of Rapp swept away in holy triumph. Bernard Muller, who went with a large following and founded the Economy settlement on the Ohio River, was less spiritual than Father Rapp.⁴

(c) The "Oneida" society, founded by J. H. Noyes, at Lenox, New York, was in no sense chiliastic. They maintained that the second advent of Christ took place in

¹ Kurtz, III, 135.

² *Ibid.*, III, 137.

³ *Ibid.*, III, 427; "Cath. Ency.," X, 309.

⁴ Kurtz, *Ibid.*, III, 435, 436.

A. D. 70. They practiced community of wives, if Kurtz be correct, in which respect there is a striking difference between them and the other societies mentioned.¹

171. **Millerites.** William Miller (1788-1849), of Massachusetts, appeared as a preacher in 1833. He calculated that the Lord would return in 1843. His followers, called Millerites, abandoned their occupations and attired themselves in ascension robes, waiting for the appearing of the Bridegroom.²

Miller was said to have been an intelligent, humble and spiritual man ; but, like others, he seriously erred in fixing a date for the Lord's return. The people should have continued in their regular pursuits, remaining satisfied with white robes of holiness.

Other caricatures of greater or less prominence seen in history embody elements similar to those mentioned. (Russellism, 29.)

172. **Concluding Observations.** Of the caricatures we have seen, some were Satanic while others were innocent. They should be distinguished. The hyperboles of Papias and the Apostle John (44) reflect no discredit upon the early Fathers nor upon the Apostles. And as to apostates, shall we brand the twelve Apostles of Jesus Christ as sons of perdition because Judas was a "son of perdition"? Shall we refuse to accept gold coin as legal tender because brass counterfeits may be in circulation? And shall we refuse gold nuggets because we have seen a painted stone? If some will insist upon dressing Truth in a fool's coat to made her look ridiculous, we may reject the coat but we will never reject Truth.³

¹ Kurtz, III, 435, 436.

² M, VI, 266, 267, 271-273.

³ See Hartley, "Paradise Restored," pp. 337, 338.

XXV.—JOHN WESLEY AND THE EARLY METHODISTS WERE PRE-MILLENNIAL

“Follow peace with all men, and holiness, without which no man shall see the Lord” (HEB. xii. 14).

173. **West Affirms.** Nathaniel West observes that “the foundations of the Methodist Church were laid deep in the pre-millennial faith of the pure apostolic and primitive Church,” the faith “that kindled the souls of the two Wesleys, Fletcher, Coke, and the ‘Oxford Methodists.’”¹ West is correct in his assertion.

174. **Munger Denies.** Charles Munger, however, insists that Wesley was a post-millenarian. Munger cites Wesley’s “Notes” on Revelation and on various passages in the New Testament, affirming that “these facts show conclusively that Wesley placed the second advent after the Millennium,” and maintaining that Wesley’s writings are the only source from which to obtain a correct knowledge of his views.² There are other sources of information; but it is fair, first, to admit the writings of Wesley and examine them.

WESLEY’S NOTES ON THE NEW TESTAMENT

Munger, to support his position, appeals to Wesley’s “Notes.” Some of the places cited are irrelevant; incorrect inferences are drawn from several notes; other references are plausible.

175. Matt. xiii. 33.—“*Thus will the Gospel leaven the world.*” What is implied by this note? Compare with that on the mustard seed (v. 31), which reads: “*So*

¹ West, “John Wesley and Pre-millennialism,” p. 29.

² Munger, “Was Wesley a Pre-millennialist?” Boston, 1898, a pamphlet now incorporated with “Antinomianism Revived,” by Steele, in which see pp. 275-277.

will Christian doctrine spread in the world." This note, without a figure of speech, explains that concerning the leaven which Wesley expresses in the figurative language of the text. The spreading of Christian doctrine everywhere is no proof that people will be converted and kept by the power of God on a Millennial scale anywhere.

176. Matt. xxv. 31-46.—Christ comes to "*judge the world.*" But Samuel and fourteen others before him were judges, executing justice. Wesley believes that this judgment day "may not improbably comprise several thousand years," and he teaches that all the righteous will be judged before the wicked, and that they will then assist Christ in the judgment of the wicked. (See "*Sermons*," I, 128, and note on 1 Cor. vi. 2, comparing with Matt. xix. 28 and Rev. xx. 4.)

177. Several citations refer to the present spiritual kingdom of God in Christian hearts, enjoyed during the ministry of Christ and especially on and after the day of Pentecost. Munger fails to observe distinctions. (See Kingdom of God, 351-357.)

178. Acts i. 6.—On the kingdom as a "*dream*," observe that Wesley in one of his sermons makes the whole of human life on earth during the present dispensation a "*dream*" ("*Sermons*," II, 460-465). But present life on earth is real. The Millennium will be equally real.

179. On 2 Tim. iii. 1, with the entire chapter, Wesley shows the prevalence of unrighteousness throughout this dispensation.

180. 1 John ii. 18.—"*The last time*" is a phrase quoted by Munger from this place, leaving us to infer that the Millennium must be during this dispensation. But from this very same place we copy the following note by Wesley: "*Antichrist, in St. John's sense, that is, anti-christianism, has been spreading from his time till now, and will do so, till that great adversary arises, and is destroyed by Christ's coming.*" The whole of Wesley's remarks on 1 John ii. 18, instead of fortifying Munger who calls our attention to the passage, makes his position untenable and actually proves West to be correct! West makes the father of Methodism a pre-millenarian.

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181. Rev. xx. 1-11.—Here, it is alleged, is the proof that Wesley was a post-millenarian. And yet Wesley translates and abridges from Bengel (264) who, as all authorities acknowledge, was an ardent pre-millenarian.¹ Bengel teaches a double Millennium into which we shall inquire:

(a) "*A flourishing state of the Church on earth.*" Note the following points. (1) Wesley copies from Bengel; (2) Wesley's general teaching is pre-millennial; (3) his notes here are abridged too much to clearly elucidate Bengel; (4) Wesley knew that Bengel was a pronounced Chiliast, and selects him as an exegetical guide.

(b) "*A reign of the saints with Christ in heaven.*" So Bengel taught; and here, again, confusion has been created. However, as good old Jeremiah saw "the stork in the heaven,"² whose nest was in the "fir trees"³; and as Peter, James and John saw Moses and Elijah when the Saviour was transfigured;⁴ and as Christ communed with His disciples, appearing and disappearing, during the forty days between the resurrection and ascension; so in the coming age, with transfigured but visible glory, the resurrected saints from highly exalted "set thrones of judgment" will share with Christ in the administration of justice and judgment. . . . Those who sit with Christ and reign during the Millennium are resurrected and glorified saints, contradistinguished from people in the flesh who have never died. Butterflies soar above; worms crawl below.

182. Rev. xx. 4.—Here Wesley writes: "'And I saw thrones'—such are promised the Apostles (Matt. xix. 28; Luke xxii. 30). 'And they'—namely, the saints whom John saw at this time (Daniel vii. 22)—'sat upon them; and judgment was given unto them' (1 Cor. vi. 2). 'And I saw the souls of them who had been beheaded,' with the axe; so the original word signifies. 'And they lived,'—

¹ Brown, "Sec. Adv.," p. 230; "UEP Ency."; "Cham. Ency.," VII, 199; Schaff-Herzog, VII, 376; and all others. That Bengel was *pre* has never been disputed.

² Jer. viii. 7.

³ Psalm civ. 17.

⁴ Matt. xvii. 3.

their souls and bodies being reunited." Wesley makes this resurrection pre-millennial.

Other Notes : An exhaustive review of Wesley's Notes is not permissible. Many other places equally strong we are required to omit, although they might be quoted to advantage. What we have now adduced is submitted to the judgment of candid readers.

WESLEY'S SERMONS

Munger falls back upon Wesley's "Sermons" and attempts to fortify a new position. He uses the sermon on *The Great Assize*¹ and also that on *The Good Steward*,² from which he infers that Wesley teaches "one judgment universal and eternal" at which time "every human being will be raised."³ With Wesley's "Sermons" introduced as evidence, let us examine them.

183. On the Millennium. See Wesley's description of Millennial glory (12). Holiness will be universal.

184. On the Condition of the World at the Present Time.

"We may boldly say that wherever Christianity has spread, the apostasy has spread also; insomuch that, although there are now and always have been individuals who were real Christians, yet the whole world never did, nor can at this day, show a Christian country or city."

In this same sermon Wesley contrasts "the wickedness

¹ "Sermons," I, 126-135.

² *Ibid.*, I, 454.

³ The quotations are Munger's deductions, not Wesley's statements. See note on Rev. xx. 4, quoted (182). When the wicked rise, all human beings remaining in their graves will be taken. The whole chronology Wesley here places on one horizon. The "day" of "several thousand years" is seen in perspective. See "poles," "stars," "mountains" (350), to illustrate.

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which overflows the earth . . . the almost universal contagion," with "the blessed hope which God has given us that the time is at hand when righteousness will be as universal as unrighteousness is now."—"Sermons," II, 65-67.

Observations: (1) Wickedness is almost universal; (2) righteousness will be equally universal; (3) the time for this transformation is at hand. How is this speedy and marvellous change to be realized? Let us make further inquiry.

185. On the Lord's Return. Hear Wesley's clear utterances on this point:

"The days which Adam and Eve spent in Paradise were far better than any which have been spent by their descendents, or ever will be, till Christ returns to reign upon earth."

"From the time that the Church and the State, the kingdoms of Christ and of the world, were so strangely and unnaturally blended together, Christianity and heathenism were so thoroughly incorporated with each other that they will hardly ever be divided till Christ comes to reign upon earth. So that, instead of fancying that the glory of the New Jerusalem covered the earth at that period,¹ we have terrible proof that it was then, and has ever since been, covered with the smoke of the bottomless pit."—"Sermons," II, 357, 361.

Observe that Wesley believes wickedness will prevail until Christ returns "*to reign upon earth.*"

Holiness was the theme of Wesley. On eschatology he may seem at times to have written with ambiguity. But the statements which we have quoted are definite and clear. Wesley was a premillenarian. The tenor of his "Notes" and "Sermons," instead of proving the contrary, serve to establish the fact.

¹ Alluding to the rise and reign of Constantine.

INFLUENCES WHICH SURROUNDED WESLEY

186. Samuel Wesley (1662-1735), father of the great apostle of Methodism, was chief contributor and associate editor of the *Athenian Gazette*.¹ In Volume IV of the *Gazette*, in the issue of October 17, 1691, Samuel Wesley wrote :

“ We believe, as all Christians of the purest ages did, that the saints shall reign with Christ on earth a thousand years. At the beginning of the thousand years shall be the first resurrection, wherein martyrs and holy men shall rise and reign here in spiritual delights.”²

187. Charles Wesley (1708-1788), brother of John, and the hymnologist of Methodism, was a pre-millenarian.³ Modern collections omit some of his clearest hymns on this subject. Some hymns now in use have been pruned. We quote a few lines of one hymn :

“ Trusting in the literal Word,
We look for Christ on earth again ;
Come, our everlasting Lord,
With all thy saints to reign.”⁴

188. The Moravians. John Wesley was moulded by the Moravians (138, 146). They were Chiliasts, and holy people.

Wesley sails for Georgia ; a terrific storm threatens destruction ; Moravian piety and conduct deeply impress Wesley ; he converses with them daily, and mingles with them in Savannah. Returning to England, Peter Boehler,

¹ M, X, 918.

² Tyerman, “ Life of Samuel Wesley,” London, 1866, pp. 146, 147.

³ “ New Cham. Ency.,” VII, 199 ; Schaff-Herzog, VII, 377.

⁴ T, p. 262 ; West and Taylor quote from several other hymns.

a pre-millenarian,¹ and the Moravians of Fetter Lane, strong in this faith,² impart warmth to his soul.

Going to Herrnhut, the Moravian "Watch of the Lord" in Germany (212), where all were pre-millenarians, he finds a haven to his soul.³ He comes in touch with Francke (242), exulting in this faith at the Orphan House of Halle (301). Bishop Spangenburg, successor of Zinzendorf, and the devout "Melancthon of the Brethren," is a pre-millenarian, and the bosom friend of Wesley.⁴ This was the faith of the Vicar of Bexley,⁵ and of many others whom we might mention.

We have seen the faith of Wesley's noble father, of his illustrious brother Charles, and of the Moravians who prayed for him and guided him into Christian experience. We shall now interview Sutcliffe, Fletcher and Coke, representative men.

189. Joseph Sutcliffe, of Yorkshire, who died in London at an advanced age, was a noted preacher whom Wesley appointed. He was a man of "unspotted Christian purity and progressive excellence. In Biblical scholarship he especially excelled." He wrote an excellent commentary on the whole Bible. His spirit burned to go to the Scilly Isles after "the souls of the poor smugglers, notorious on those rocks of the sea," and where as a missionary he succeeded in establishing Methodism. When about to leave "he could not procure his saddle-bags from the people without a promise that he would again return."⁶ Sutcliffe was a pre-millenarian.⁷

190. John Fletcher (1729-1785), the sainted Vicar of Madeley, was also a strong pre-millenarian. In his Fifth and Sixth Letters on *Socinianism Unscriptural*, and in his *Letter on the Prophecies*, he avows and teaches this faith in very clear, strong and positive terms.⁸

¹ Bishop Boehler (1712-1775), pre (West, p. 26, citing Tyerman).

² *Ibid.* ³ *Ibid.* ⁴ *Ibid.*; M, IX, 905, 906. ⁵ West, *Ibid.*

⁶ M, sup., II, 861; Stevens, "Hist. Meth.," II, 348, 349.

⁷ T, p. 329; "Introduction to Christianity," 1801, p. 126.

⁸ Fletcher, "Works," III, 519-544; IV, 238-250.

Wesley earnestly desired Fletcher to succeed him as the guardian of Methodism. "There must be one to preside over all," wrote Wesley, "or the work will indeed come to an end."¹ Fletcher was a very strong writer and a very holy man.

191. **Thomas Coke** (1747-1814) becomes the successor of Wesley, because God took Fletcher home six years ahead of the father of Methodism. Fletcher's chair is empty. Wesley turns to Coke, and "the first Protestant bishop of the New World" becomes his successor.² "The missionary spirit was with him as a burning fire shut up in his bones. He crossed the Atlantic eighteen times at his own expense, and at his death had charge of Methodist missions throughout the world."³ To him the faith of the imminent and pre-millennial return of the Lord was a mighty impetus impelling him onward after immortal souls. On a missionary journey to the far East he finally expired and *was buried in the sea*.

(a) Coke wrote: "The period of time which yet remains we know is short; how short, who can tell? We ought to be in constant and hourly expectation of it. At the coming of Christ to deliver and avenge His people, the faith of His coming will in a great measure be lost."⁴

(b) He wrote a large commentary on the entire Bible. We quote from Rev. xx.: "The sons of the resurrection, therefore, shall not die again, but live and reign with Christ in eternal bliss, as well as enjoy all the glories of the Millennium; be priests of God and Christ, and reign with Him a thousand years. . . . That there shall be such a happy period as the Millennium is the plain and express doctrine of Dan. vii. 27, Psa. ii. 8, Isa. xi. 9, Rom. xi. 25, and of all the prophets as well as of John. . . . The doctrine of the Millennium was generally believed in the first three and purest ages. . . . The

¹ Wesley, "Works," London, 1830, XII, 148; also Smith's "Hist. Methodism."

² Stevens, "Hist. Meth.," II, 187.

³ M., II, 404.

⁴ Quoted by Taylor, p. 272.

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doctrine lay depressed for ages, but it sprang up again at the Reformation." ¹

Coke, Fletcher and Sutcliffe were pre-millenarians. This was the faith of early Methodism. Three better representatives of the spirit and faith of early Methodism no man can name.

192. The Episcopalian or Established Church of England, of which Wesley was an ordained preacher, and in which he retained his nominal relationship, was strong on the pre-millennial advent (160). Every influence over Wesley was pre-millennial. Deep into his soul he breathed the invigorating atmosphere of this faith. Shall we think it strange to find that he always gives the doctrine his endorsement?

WESLEY ENDORSES PRE-MILLENNIAL DOCTRINE

193. Letter to Middleton. On January 14, 1749, Wesley wrote a letter to Dr. Conyars Middleton, saying in part :

"The doctrine (as you very well know)² which Justin (50) deduced from the prophets and the Apostles, and in which he was undoubtedly followed by the Fathers of the second and third centuries, is this: The souls of them who have been martyrs for the witness of Jesus, and for the word of God, and who have not worshipped the beast, neither received his mark, shall live and reign with Christ a thousand years. But the rest of the dead shall not live again until the thousand years are finished.

"Now to say that they believe this is neither more nor less than to say that they believe the Bible."³

Remarks : (1) Justin makes the first resurrection corpo-

¹ Coke's "Com., N. T.," II, 1004, 1005, N. Y., edition of 1812, for the Methodist Connection in U. S. A. See West, pp. 36-38.

² The parenthetical clause is Wesley's.

³ Wesley, "Works," N. Y., 1853, V, 726, 727.

real, which Wesley very well knew. (2) Wesley believed, and taught the same (182). (3) The term "souls" is used by inspired writers to designate people living in their bodies (334).

VARIOUS WRITINGS ENDORSED

Wesley endorses various writings teaching that the return of Christ will be pre-millennial.

194. Rutherford, Alleine, Bengel and Newton. Wesley highly endorses the Letters of the seraphic Samuel Rutherford (244) and the pious Joseph Alleine (245) which, as we shall see, are strikingly pre-millennial.¹ He remarks that Bishop Newton (271) on the Prophecies is a man of sense and learning, especially in what he writes on Revelation; and he observes also that the writings of Bengel (264) are of still higher value.² Newton and Bengel were Chiliasts.

195. Wesley's Tribute to the Fathers has already been quoted (37). They taught, he declares, "the pure, uncorrupted doctrine of Christ." It is a well-known fact that "the interval between the apostolic age and that of Constantine has been called the chiliastic period of Apocalyptic interpretation."³ The Fathers were Chiliasts (36). Did they believe "dreams" or "fables"? Wesley says they "believed the Bible" (193) and "taught the pure, uncorrupted doctrine of Christ." Wesley's eulogy on the Montanists (60, 61), whose distinguishing tenet was Chiliasm, has been heard.

196. Hartley's Book Recommended. In a letter to Thomas Hartley, dated March 27, 1764, Wesley heartily recommends the pre-millennial teachings in that author's excellent work entitled "Paradise Restored."⁴ He says:

¹ Wesley, "Works," London, ed. 3, XIV, 268.

² Letter to Joseph Benson, London, Dec. 8, 1777.

³ M, VIII, 1066.

⁴ Published in London, 1764. Thomas Hartley, A. M., was a friend of the Countess of Huntington and of the Shirley family, and an "earnest, devout Christian" (Tyerman, II, 521-524).

"Your book on the Millennium and the Mystic writers was lately put into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt as long as I believe the Bible."¹

Wesley (1) endorses this book, and (2) it teaches his own unshaken doctrine. He criticizes certain statements on other points by some of the Mystics whom Hartley quotes. This proves that he read the book. It was a strong and radical production on pre-millennialism.²

In reviewing Hartley's book, Tyerman says it teaches among other things that "Christ will come a second time, and will set up a kingdom, and visibly reign on the earth for a thousand years."³

This was Wesley's "comfortable doctrine," unless some one proves that he ceased to "believe the Bible."

197. **A Magazine Article.** In Wesley's *Arminian Magazine*, page 184 of the volume of 1784, there appears an article on the Renovation of All Things, in which it is urged that, according to the promises:

"There will be a middle period 'between the present pollution, corruption, and degradation' of the earth, 'and that of a total, universal restoration of all things on a purely angelical, celestial and eternal state'; and that, in this middle period, 'between these two extremes,' the earth will be 'renewed in its primitive lustre and beauty.'"⁴

THE FAITH OF WESLEY AND EARLY METHODISTS PROVED BY TESTIMONY

198. **Tyerman.** Dr. C. A. Beckwith, professor of systematic theology in the University of Chicago, says, "The best biography of John Wesley is that of

¹ Wesley, "Works," N. Y., 1853, VI, 743.

² Tyerman says: "It is by far the most sober, sensible, Scriptural and learned work on the Millennium that it has been our lot to read."—"Life of Wesley," *Ibid.*

³ "Life of Wesley," N. Y., 1872, II, 523.

⁴ *Ibid.*, p. 524.

Luke Tyerman."¹ Let us hear from Wesley's best biographer. Tyerman says :

"Wesley, like his father before him, was a Millenarian, a believer in the second advent of Christ to reign on earth, visibly and gloriously, for a thousand years."²

199. Robert Southey, whose biography of Wesley ranks as a close second to that of Tyerman, says of the father of Methodism :

"He held the doctrine of the Millennium to be Scriptural."³

In Wesley's day, and earlier, "the doctrine of the Millennium" designated what we now more specifically call pre-millennialism.⁴

200. William Nast, the commentator, testifies :

"Both John and Charles Wesley, Dr. Coke, as well as Fletcher and Whitefield, occupied pre-millennial ground."⁵ Concerning Wesley in particular William Nast says: "I have studied Wesley's writings with great diligence; and my prayer has been that the clergy and laity of the Church might be reminded that John Wesley was a firm believer in the personal and pre-millennial coming of the Lord Jesus."⁶

201. Joseph A. Seiss (277), the distinguished interpreter of prophecy, states the post-millennial doctrine in his noted "Lectures on the Apocalypse." Among those who oppose post-millennialism, he mentions the fact that "the Wesleys are against it."⁷

202. George C. Needham, who was selected to

¹ Schaff-Herzog, XII, 310.

² "Life of Wesley," II, 523.

³ "Life of Wesley," 1874, II, 79.

⁴ See Gibbon (36 b); Newton (36 g); Toplady (223); Whitby (T, p. 228); Coke (191 c); Jeremy Taylor (T, p. 107); Maitland (T, p. 107), with various others. Compare Millen. (15, notes).

⁵ Sims, "Shadows," p. 229.

⁶ West, on Wesley, p. 8.

⁷ "Lectures," ed. 8, III, 343.

write the article on *Pre-millennialism* for the new "Popular and Critical Bible Encyclopedia," contributes this information :

"John Wesley," affirms Needham, "exulted in this hope."¹

203. Professor E. F. Stroeter, of University Park, Colorado, testifies that :

"The founders of Methodism were in the true apostolic succession of a healthy Scriptural Chiliasm. . . . May the Methodist Church hold fast to, and be comforted by, the blessed hope of the Gospel, the hope of the early Church, the hope of the Fathers"² (36).

Professor W. P. Coddington, D. D., of Syracuse University, New York, in recommending Nathaniel West's book showing that Wesley was a pre-millenarian, says : "The body of the argument, as to Wesley's position, is unanswerable, and its reassertion in our day seems to me to be very seasonable."³

204. George Smith, in his "History of Wesleyan Methodism," makes the following statement :

"In all the controversies which arose respecting the religious tenets of the early Methodists, it was invariably maintained that theirs was 'the old religion,' 'the religion of the primitive Church.'"⁴ (See 36-56.)

205. Undisputed. That John Wesley was a pre-millenarian has now been affirmed by two of his very best biographers, by three other accredited authorities, by two theological professors of the Methodist Episcopal Church, and by the broad statement of an ecclesiastical historian. Against this testimony there is no biographer, no encyclopedia, no accredited

¹ Chicago, 1904, II, 1165.

² West, quoting a letter of June 9, 1894, p. 8.

³ West, p. 8, quoting letter from Syracuse, July 3, 1893.

⁴ History mentioned, London, 1857, I, 641, 642.

work of reference, not a single historian, who has left on record one word of denial. Therefore if testimony has not established the fact, it is impossible to prove anything by testimony. Wesley, with early Methodism, was pre-millennial in faith.

We have spent a full day on the hallowed paths of early Methodism. We must hurriedly view the parting scenes, and hasten onward.

206. **Looking for the Lord's Return.** Wesley lived every day, every hour, as though it were his last. He fixed no dates. He was always ready, always watchful. He said :

“Perhaps He will appear as the dayspring from on high, before the morning light. Oh, do not set us a time—expect Him every hour. Now He is nigh, even at the doors.”¹

207. **Epitaph over Wesley's Grave.** This inscription publishes to the world the fact that Wesley was raised up of God to—

“*Revive, Enforce, and Defend the Pure Apostolic Doctrines and Practices of the Primitive Church,*”

for which purpose he laboured

“*More Than Half a Century.*”²

208. **Walter Churchey at Wesley's Tomb.** Walter Churchey, friend of Coke, Fletcher, and Cowper, and a very affectionate friend of John Wesley, speaks in broken tones :

“I have lost my friend Wesley, but I shall see him again, perhaps soon, even upon earth where the sufferers for Christ are to rise and reign in His spiritual kingdom, for a thousand years.”³

¹ Quoted by Pickett, “Blessed Hope,” p. 190.

² West, p. 12.

³ Tyerman, “Life of Wesley,” III, 579.

XXVI.—REFORMERS AND CHURCH LEADERS

“ Remove not the ancient landmark, which thy fathers have set ”
(PROV. xxii. 28).

We have outlined the main features in the doctrinal and denominational development of the Church from the period of the Reformation onward to the present time (131-208). We shall now observe more especially the rise and influence of individual leaders who looked for the pre-millennial return of the Lord. We shall walk in paths similar to those from which we obtained our view of Wesley and the early Methodists. As a tourist in the halls of a great exposition has time to examine in each department only a few specimens among hundreds of their kind, so we shall have time to consult only a few representatives from the various branches of human society and ascertain the views which they hold and the witness they bear concerning the Lord's return.

In regular order we shall begin (1) on the continent of Europe; (2) go across the English Channel to the British Isles; (3) enter the New World. May the Holy Spirit direct our paths and inspire our hearts.

Europe

209. Philip Melancthon (1497-1560), the German reformer, who was Luther's brilliant and spiritual fellow-labourer, divides the earth into five universal kingdoms.

The fourth kingdom is Rome. The fifth will be “ the kingdom of Christ and His saints.” This reformer says “ the cruel kingdom of the Turks . . . must soon decline, and then will dawn the day in which the

dead will be restored to life.”¹ See his view of the Church (19).

210. **Henry Bullinger** (1504–1575), the noted Swiss reformer, objects not to “the Chiliasm of Papias” (44), and exclaims with assurance:

“Let us lift up our heads because our redemption draweth nigh.”²

211. **Claude Brousson** was a staunch French Protestant who established the “Churches of the Desert” as verdant oases in a vast Sahara.

In his home, in 1683, French Protestants decided to continue the holding of religious meetings notwithstanding Rome’s order to desist. Brousson was martyred by “breaking on the wheel.” He was a Chiliast.³

212. **Count N. L. Zinzendorf** (1700–1760), who established Herrnhut, “The Watch of the Lord,”⁴ and organized the “Moravian Brethren” (138, 146, 188), is renowned as the leader of German Pietism (157). He was a Chiliast,⁵ and this was the faith of the Pietists.

Zinzendorf was very spiritual from earliest childhood.⁶ He insisted upon the necessity of heart purity, which he connected with regeneration. He sent missionaries throughout Europe, and into America, Greenland, Africa and China. “To him, in fact, Wesley (188) was directly indebted both for his religious organization and missionary plans . . . having passed some time with Zinzendorf at Herrnhut.”⁷

¹ Elliott, II, 137; Lord, “Expos. Apoc.,” pp. 238–240; T, pp. 159–161.

² “Apoc.,” Basle, 1557, p. 265; El., II, 139; IV, 437; T, p. 150.

³ Brousson (1647–1698), pre (M, I, 897; II, 55).

⁴ Stevens, “Hist. Meth.,” I, 98.

⁵ Gieseler, “Ch. Hist.,” V, 302, 303.

⁶ Kurtz, III, 118, 119.

⁷ M, X, 1099. (188b.)

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Zinzendorf was an admirer of Spener (241); spent six years at Halle under the personal care of Francke (242); wrote 2,000 hymns.

Bethlehem, Pennsylvania, founded by Moravians, was visited by Zinzendorf in December, 1741. Many of the original houses remain as objects of interest to tourists.

British Isles

213. John Jewel (1522-1571), Bishop of Salisbury, England, a pious and learned man, felt confident that "the glorious appearing of the Lord shall be shortly."¹

214. Thomas Becon (1511-1563), prebend of Canterbury, believed Christ would soon return.

Becon says: "Although the holy Scriptures do pass over with silence the certainty of the time when Christ shall come to judge the world . . . yet we may plainly perceive that it is not far off. . . . Then shall the Lord separate the sheep from the goats"² (Matt. xxv. 32).

215. John Knox (1505-1572), of Scotland, looked for the speedy return of Christ (19b). His spirit was a flaming fire.³ It was he who cried to God: "Give me Scotland, or I die!"

216. John Glas (1695-1773) was a Scotch Chiliast. D. T. Taylor quotes from his works, published in 1761.⁴ He founded the Glasites or Sandemanians, of whom Michael Faraday was a member (282).

217. Daniel Whitby (1638-1726), of England, was a distinguished post-millenarian. In fact it is conceded that he is the father of modern post-millennialism. He defends this title, having invented what he calls "a new hypothesis."⁵

¹ Parker ed., com., 1847, III, 887. ² *Ibid.*, Becon, III, 624.

³ T, p. 151. ⁴ T, pp. 274-276. ⁵ T, p. 231, quoting Whitby.

Whitby is quoted at length by Taylor.¹ We have presented his millennial views (17a), and have made frequent reference to his doctrine (18, 48, 65, 86).

218. **Thomas Chalmers** (1780–1847), the eloquent Scotch divine, who was distinguished as a philanthropist and as a philosopher, was a Chiliast.²

As professor of theology in the college of Edinburgh, he wrote the article "Christianity" for the "Edinburgh Encyclopedia." Leading 400 preachers after him, Chalmers founded the Free Church of Scotland, presiding over its General Assembly. His labours were amazing. He "breathed his own burning spirit into every class."³

See Waldo (125), Occam (127), Wyclif (128), Savonarola (130), Milicz (146), Menno (147), Luther (148), Cromwell (150), Wesley (173–208), and others.

XXVII.—THE DOCTRINE IN POETRY, SONG, AND SACRED ORATORY

"Looking for that blessed hope" (TITUS ii. 13).

What class of poets have written about the Lord's return? What place does it occupy in the songs of Zion? What preachers have proclaimed the doctrine from the sacred desk? We shall pause here to listen for a response.

IN POETRY AND SONG

Europe

219. **Paul Gerhardt** (1606–1676), a German theologian, known as the Charles Wesley of Pietism, wrote the German hymns which inspire the heart in view of Christ's return.⁴

¹ T, pp. 228–231.

² Seiss, "L. T.," p. 429; Abbott, p. 618; T, pp. 340, 341.

³ M, II, 203.

⁴ M, III, 819; Kurtz, III, 47.

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220. Michael Hahn (1758-1819), of Germany, exulted in the hope of the speedy coming of the Lord.¹ He was a Wurttemberg Pietist, a theologian, and a writer of hymns which were sung in melodious German strains (212).

British Isles

221. John Milton (1608-1674), "The Christian Homer," ranking with the greatest poets that ever lived, was a Chiliast.²

Milton wrote the immortal "Paradise Lost." He was Puritanic, insisting in 1641 that "the Church of England still stood in need of reformation"; he was contradicted by Bishop Hall, the post-millenarian. Milton looked for the personal and visible reign of Christ; declared that "this reign will be on earth"; that the Millennium will be a "judgment day" which will "extend through a great space of time"; that this "judgment" will be like that of "Gideon, Jephthah, and others who judged Israel"; that numerous passages of Scripture which he cites clearly sustain this doctrine. Milton looked for the "King" to "open the clouds" and proclaim "universal and mild monarchy."³ (See 28.)

Milton's eyes became dim in 1652. Walter S. Sander, in his "Essay on Milton," writes of the poet's "zeal for truth, for true piety."⁴ During his last days Milton suffered intense pain, but "he would be very cheerful, and sing."⁵

222. Alexander Pope (1688-1744), of England, was reared under Romish influence, and yet with

¹ "UEP Ency.; Americana," 1905, Vol. X, "Millen."; "Cham. Ency.," IV, 542.

² Seiss, "L. T.," p. 430; T, pp. 178, 179; M. E. hymn 915, ed. 1877; consult his "Reformation in England"; read III, 333-338; XII, 531-555 of "Paradise Lost."

³ T, pp. 178, 179. ⁴ M, VI, 285. ⁵ M, *Ibid.*; also III, 668.

bold and independent spirit he writes of the Millennium and gives a literal interpretation to Scripture language describing its scenes. D. T. Taylor quotes two pages from Pope's "Messiah."¹ Pope wrote the "Essay on Man."

223. Augustus Toplady (1740-1778), who wrote "Rock of Ages," and other sacred hymns, was a very strong Chiliast.²

Toplady writes with English honesty: "I am one of those old-fashioned people who believe in the doctrine of the Millennium, and that there will be two distinct resurrections of the dead: (1) of the just, and (2) of the unjust; which last resurrection of the reprobate will not commence until a thousand years after the resurrection of the elect. In this glorious interval of a thousand years Christ will reign in person over the kingdom of the just"³ (Rev. xx. 4).

224. Horatius Bonar (1808-1889), of Scotland, was a pre-millenarian.⁴ He was a deeply spiritual man, a prolific writer, and a beloved hymnologist. His brother *Andrew*, of probably equal merit, was a Chiliast.⁵ Charles Wesley (187) and Reginald Heber (298) were pre-millenarians.

225. In America George Duffield (1794-1869) and numerous other writers are deserving of mention. Duffield wrote, "Stand up, stand up for Jesus," and other familiar hymns. He wrote "Millenarianism Defended," from which we have quoted.⁶ (See 18.) He was a learned and able writer.

¹ T, pp. 282, 283. Seiss, "L. T.," p. 431.

² S-H, VII, 378; "Cham. Ency.," VII, 199.

³ "Works," 1825, III, 470.

⁴ S-H, VII, 378; Seiss, "L. T.," p. 428; Brown, "Sec. Adv.," p. 27.

⁵ Brown, *Ibid.*, p. 341.

⁶ Seiss, "L. T.," p. 412; T, p. 345; M, sup., II, 305.

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IN SACRED ORATORY

Europe

Among distinguished preachers worthy of mention just a few are here introduced. In Europe we have heard Savonarola (130). We cannot pass the great French pulpit orator, Massillon.

226. J. B. Massillon (1663-1742) was a Roman Catholic bishop! And Luther was a Catholic monk. Massillon denounced the corruption of Rome; disregarded her dogmas; censured the king; preached repentance constantly; spared no rank of society; called the St. Bartholomew massacre (142) "a bloody wrong to be ever condemned in the name of religion as well as of humanity."¹

Massillon said: "In the days of primitive Christianity it would have been deemed a kind of apostasy not to sigh for the return of the Lord."²

British Isles

227. George Whitefield (1714-1770), of England, looked for no Millennium before the return of Christ (200).³

Whitefield was an eloquent and spiritual evangelist; visited America seven times; established an orphanage at Savannah, Georgia.

On the coming of the Bridegroom Whitefield says: "'Where is the promise of His coming?' But perhaps to-day, perhaps this midnight, the cry may be made. . . . Let that cry, Behold, the Bridegroom cometh! be continually sounding in your ears, and begin now to live as though you were assured that this night you were to go forth to meet Him"⁴ (2 Pet. iii. 4; Matt. xxv. 6).

Whitefield warns that "ere long," and "in a little while," and "very shortly" Christ will return.

¹ M, V, 870; "Univ. Cy." in loc. ² "Plain Truths," p. 27.

³ Pre (Picket, Sims, Nast). ⁴ Gillie, "Memoirs"; T, p. 260.

Note: If we knew positively that to-night Christ would come, what effect would this knowledge have (1) on our spiritual lives and (2) on our efforts to secure the salvation of others?

228. Robert Hall (1764–1831), the celebrated Baptist preacher, orator and author, occupied pre-millennial ground.¹ He says “the great Redeemer will again appear upon the earth as the judge and ruler of it.”²

229. C. H. Spurgeon (1834–1892), the great London Baptist preacher, was an earnest pre-millenarian.

Spurgeon admitted 20,000 members to his church; founded and maintained the Stockwell Orphanage and the Pastor’s College; wrote many valuable works.

Spurgeon says: “I do look for His pre-millennial advent, and expect He will come here again. Jesus our Lord is to be King of all the earth, and rule all nations in a glorious personal reign.”³

230. John Cumming (1810–1881), the eminent and remarkably eloquent Scotch preacher, was a strong advocate of this faith.⁴

Cumming preached before Queen Victoria, to her great delight. She thanked him. His church was constantly overflowed with people. “Dr. Cumming was equally noted as an opponent of the Church of Rome and as a believer in the speedy advent of Christ.”⁵

See Thomas Chalmers (218) and Edward Irving (163).

¹ Abbott, p. 618; T, pp. 263, 264.

² Museum of Antiq., Phil., 1880.

³ “Plain Truths,” p. 31.

⁴ Schaff-Herzog, VII, 378.

⁵ M, II, 196.

America

231. **Lorenzo Dow** (1777–1834), of America, held the first camp-meeting in England in 1807. Camp-meetings were disapproved by the Wesleyan Conference, and this led to the founding of the Primitive Methodist denomination.¹

Dow, who was born in Connecticut, was an eccentric, talented, spiritual man. He rode from forty to fifty miles and preached from four to five times every day. "His final efforts were directed against the Jesuits, whose influence he thought would be fatal to the country."² He writes: "The signs are portentous. Let all the Israel of God be in a state of readiness for the coming of the Lord."³

232. **Bishop J. K. Henshaw** (1792–1852), whose voice rang with great earnestness and eloquence, was an able exponent of this faith.⁴

He was an Episcopalian bishop whose "moral power was very great indeed."⁵

233. **Stephen H. Tyng** (1800–1885), of Massachusetts, a very able and evangelical preacher, was a pre-millenarian.⁶

He wrote numerous books and was editor at different times of several religious periodicals. He wrote the introduction to "Foster's Cyclopedia of Illustrations."

234. **Dwight L. Moody** (1837–1899), who addressed 50,000,000 people, preached the imminent and pre-millennial return of Christ.

Moody, who was born in Massachusetts, built up in Chicago a Sunday-school of one thousand children. He

¹ "Univ. Cy.," II, 313.

² M, II, 880.

³ "Journal, App.," p. 2; T, pp. 283, 284.

⁴ Seiss, p. 416; T, pp. 345, 353.

⁵ M, IV, 189.

⁶ Seiss, p. 432; Abbott, p. 618; T, p. 345.

founded four educational institutions including that in Chicago which bears his name. With Ira D. Sankey he conducted great and spiritual evangelistic campaigns in Great Britain and America.

Hear Moody speak : "There is hardly any church that doesn't make a great deal of baptism ; but in all of Paul's Epistles I believe baptism is only spoken of thirteen times, while it speaks about the return of the Lord fifty times ; and yet the Church has very little to say about it. Now, I can see a reason for this ; the devil does not want us to see this truth, for nothing would wake up the Church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold upon him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then."

"The Church is cold and formal ; may God wake it up ! And I know of no better way to do it than to get the Church to look for the return of our Lord." ¹

235. **T. DeWitt Talmage** (1832-1902) boldly proclaimed the primitive faith, looking for the pre-millennial return of the Lord.

Talmage was known throughout the civilized world as a traveller, writer, and great pulpit orator. Thirty million people read his sermons weekly in the periodicals of the world. His advent views and utterances are familiar to all (7, 21, 27).

236. Time would fail us were we to attempt to even mention the names of prominent holiness evangelists throughout America who with hearts aflame and voices clear and strong are warning the wicked and inspiring believers with the hope of the imminent and pre-millennial return of the Christ of Calvary. "Be ye therefore ready."

237. **Dr. Hugh McNeil's Exhortation.** In tak-

Quoted by Sims, "Shadows," pp. 221, 222, 224.

ing our departure we hear this appeal from an eminent and godly preacher :

"My reverend brethren, watch, preach the coming of Jesus. I charge you, in the name of our common Master, —*Preach the coming of Jesus* ; solemnly and affectionately, in the name of God, I charge you,—*Preach the coming of Jesus*. Watch ye, therefore, lest coming suddenly, He find the porter sleeping."¹

XXVIII.—EMINENTLY SPIRITUAL PEOPLE

"Be diligent that ye be found of Him in peace, without spot, and blameless"(2 PET. iii. 14).

In following Chiliasm from the days of primitive Christianity down to modern times we have observed that holiness people were its most zealous advocates. Let us gaze for a short time at a few stars of the first magnitude.

Europe

238. David Joris (1502–1556), of Holland, was a very spiritual Anabaptist leader. He is a fair representative of those persecuted people.

Joris opposes the establishment of religious authority by the sword ; consoles the dying ; labours to revive piety ; holds the doctrines of the Montanists (58–62) ; declares that holiness is attainable in this life, insisting upon "the death of our old man" ; declares that Christ lives in his heart—his "hope of glory."²

239. John Arndt (1555–1621), the devout German Pietist, is well known to readers of deeply spiritual literature.

¹ Quoted by Blackstone, "Jesus is Coming," p. 116.

² M, IV, 1011 ; Mosheim, "Eccl. Hist.," Vol. IV.

He wrote "True Christianity," a book which had a sale exceeding that of Bunyan's "Pilgrim's Progress" and of Baxter's "Saint's Rest." "His chief peculiarity was his heart religion, in which respect he was the Spener (241) and Wesley (185) of his time." He was a "revivalist." Francke (242) and Gerhardt (219) were his pupils.¹

240. John Piscator (1546-1625), of Germany, "noted for learning and piety," would have us watch for the Lord's return.

He writes: "The advent of the Lord is to be looked for with perpetual vigilance,—especially by ministers of the Word."²

241. P. J. Spener (1635-1705), of the province of Alsace, was the father of Pietism. He was distinguished for his piety. He was highly educated, and stood as a very strong exponent of pre-millennial faith.³

Spener was "one of the most remarkable personages in the Church of the seventeenth century."⁴ He was nursed on the knee of piety; read "True Christianity" while yet a child (239); constantly cultivated habits of secret prayer; "to do no sin was his great concern. . . . He was eminently pure."⁵

Spener was defamed and persecuted; was fond of the "Sermon on the Mount"; established prayer meetings; rebuked immorality. "The followers of Spener considered sanctification an indispensable condition of redemption, and were very strict in their moral principles."⁶

Francke (242), Joachim Lange and numerous other

¹ M, I, 429; VIII, 193.

² T, p. 143. See M, VIII, 230; Brown, "Sec. Adv.," p. 230. Piscator was Professor of Theology at Strasburg and Heidelberg, and a Chiliast (Brooks, "El. Proph. Int.," p. 70).

³ M, IX, 923; S-H, VII, 376; Gieseler, V, 289; "UEP."

⁴ M, IX, 921. ⁵ M, IX, 921, 923. ⁶ Gieseler, V, 289.

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Chiliasts were appointed by Spener as professors at Halle, the educational centre of Pietism.¹

242. A. H. Francke (1663–1727), another eminent German Pietist, is worthy of special mention.

Wesley says, "I learned that the earnest religion which I found in so many parts of Germany is of but late date, having taken its rise from one man, August Herman Francke!"²

Francke, like the Pietists generally, was a Chiliast.³ He was a philanthropist, theologian, Halle professor; strong in faith, baptized with the Holy Ghost; strict moral disciplinarian; holding "an excessive number of prayers." Spener (241) moulded the life and doctrines of this "eminently pious divine."⁴ Francke's Orphan House will never be forgotten (188, 302).

243. Jung Stilling (1740–1817), of Germany, was a humble and deeply spiritual man. He was a pre-millenarian.⁵

His home was a sanctuary; he aroused people to holy living and constant watching. "Thousands of his contemporaries expended on him in equal measure their veneration and their love."⁶

Omitting with sorrow the names of a host of others equally deserving of mention, we hasten across the English Channel to Great Britain.

British Isles

244. Samuel Rutherford (1600–1661), the pious Scotch Covenanter, exulted in the hope of the speedy return of the Lord.

¹ M, IX, 922.

² "Works," Lond., 1830, ed. 3, II, 93.

³ Gieseler, "Ch. Hist.," V, 293.

⁴ M, IX, 922; III, 653; "Cham. Ency."

⁵ "Cham. Ency.," VII, 299; "UEP."

⁶ M, IX, 1027.

The "seraphic Rutherford" exclaims: "The day is near the dawning, the sky is riving, our Beloved will be on us ever we be aware. . . . Christ will be on us in haste. . . . Watch but a little and, ere long, the skies shall rend . . . and Jesus will come in the clouds. . . . The day of the Lord is near at hand. . . . Avouch the royal crown and absolute supremacy of our Lord Jesus Christ, the Prince of the kings of the earth, as becometh, for certain it is that Christ will reign the Father's king in Mount Zion, and His sworn covenant will not be buried. . . . Persuade yourself that the king is coming.

"The wife of youth, that wants her husband some years, and expects he shall return to her from over sea lands, is often on the shore; every ship coming near is her new joy; her heart loves the wind that shall bring him home."¹

Page after page of similar matter can be quoted from Rutherford.

245. Joseph Alleine (1623-1668), of England, was an "eminently pious non-conformist divine" who rejoiced in the hope of the coming of the Lord. His "Alarm to the Unconverted" has had a very wide circulation.

Alleine was imprisoned a year with seven ministers and fifty Quakers, and he was heavily fined under the charge of preaching. He died by subsequent imprisonment.

Writing to his flock he says: "But now, my brethren, I shall not so much call upon you to remember the resurrection of Christ, as the return of Christ. . . . This is the day I look for and wait for. . . . Oh, how sure is the thing! How near is the time! How glorious will His appearing be!"²

246. John Bunyan (1628-1688), "the immortal

¹ "Letters," N. Y., 1861, Rob't Carter Bros. See pp. 37, 62, 77, 89, 94, 111, 276, 349, 367, 460, 470, 507, 549.

² Brooks, "El. Proph. Int.," p. 98; T, pp. 186, 187; and see M, I, 162.

tinker," who was imprisoned twelve years in Bedford jail for the preaching of the Gospel, and who wrote "Pilgrim's Progress" while languishing behind those humble study walls, believed with Joseph Mede (279) in the personal reign of Christ during the Millennium.¹

Bunyan was an English Baptist. We note some of his views.

Where Zechariah (xiv. 4) says of Christ, "His feet shall stand in that day upon the Mount of Olives," Bunyan takes a position against the allegorizers and says, "This is the day of His second coming." He asks: "Where is the Mount of Olives? Not within thee! But that which is without Jerusalem, before it, on the east side."²

Bunyan says the earth will last six thousand years; the Sabbatic rest will then be enjoyed, ending the travail and toil of saints and removing the curse from the beasts; this "Sabbath," this "day of the Lord," will last a thousand years; "in the seventh thousand years of the world will be that Sabbath when Christ shall set up His kingdom on earth, according to that which is written, 'They lived and reigned with Christ a thousand years';" this will be after "the redemption or resurrection of the saints"³ (Rev. xx. 4).

247. Richard Baxter (1615-1691), author of the "Reformed Pastor" and of the "Saint's Rest," rejoiced in the thought of the imminent return of the Lord.

This pious English author writes: "Though I have not skill enough in the exposition of hard prophecies to make a particular determination about the thousand years' reign of Christ on earth before the final judgment, yet I may say

¹ T, p. 166.

² "Works," V, 486; T, 200.

³ "Works," VI, 301, 329; T, pp. 200, 201.

that I cannot confute what such learned men as Mr. Mede (279), Dr. Twiss (280) and others, after the old Fathers, have hereof asserted." ¹

Baxter says the saints are not characterized by their desire to die. "It is the presence of their Lord that they desire, but it is death that they abhor, and therefore, though they cannot submit to death, it is the coming of Christ that they love and long for. . . . Believers should long and pray for the second coming of Christ. . . . This is the day that all believers should long, and hope, and pray for. . . . Hasten, O Lord, this blessed day! . . . Though the riotous would say my Lord delayeth His coming, yet the saints lift up their heads, for their redemption draweth nigh." ²

248. Matthew Mead (1629-1699), an English Independent who had been ejected for non-conformity, looked for the visible appearance of the Lord before the Millennium. ³

Mede was a remarkably spiritual man, a close friend of the Duke of Orange, and "the strongest personal link between the Independents and the Presbyterians." ⁴ He wrote "The Almost Christian," one of the most searching books on Christian experience ever given to the Church.

249. Benjamin Keach (1640-1704), an English expositor of the parables, and a man of great piety, was a pre-millenarian, ⁵ together with many other eminently spiritual men, among whom is found Isaac Ambrose (1591-1674). Ambrose wrote on holiness. His "Looking Unto Jesus" is excellent. ⁶

¹ "Works," II, 513; T, p. 183. (See "Fathers," 36-56.)

² "Works," XVII, 500; "Rest," ch. II; see "Works," II, 513; XVII, 555; IV, 164, 931; T, pp. 182-184.

³ T, pp. 203, 204.

⁵ Seiss, "L. T.," p. 418; M, V, 25.

⁶ Seiss, *Ibid.*, p. 428; T, p. 184.

⁴ M, VI, 1.

America

On reaching America, a large volume might be written concerning the general prevalence of pre-millennial faith in the holiness world. Therefore we shall hasten onward after pausing a moment to mention the name of Phœbe Palmer who helped to introduce this subject and who spoke of its importance in the preaching of the ministry (1c).

250. **Phœbe Palmer** (1807–1874), of New York City, was a woman whose name became synonymous with the word holiness. She was “simple in manner, and plain in person and dress, even to severity.” She was “one of the most noted American women of our day, celebrated not only for many philanthropic labours, but for an unusually pious life.”¹

XXIX.—THE WORLD OF LEARNING

“Five of them were wise” (MATT. xxv. 2).

251. The doctrine of the imminent and pre-millennial return of the Lord has been held and taught by men who have occupied the highest positions in the greatest seats of learning.

Macaulay, in his “Essays on the Jews,” written in 1831, speaks of the prevalence of this faith in England:

“Many Christians believe that the Messiah will shortly establish a kingdom on earth and reign visibly over all its inhabitants. . . . Many of those who hold the doctrine are distinguished by rank, wealth and ability; it is preached from the pulpits both of the Scottish and English Church. Noblemen and members of Parliament have written in defense of it.”

¹ M, VII, 597, introducing an extended sketch.

Many of the leading educators in the German Empire are conspicuously identified with the promotion of Chiliasm. France is well represented. America was rocked in this cradle.

Early New England

The Puritans, the Pilgrim Fathers, brought Chiliasm to New England on the *Mayflower* in 1620 (149). There it grew and multiplied.

252. John Clark, a Baptist preacher, writes from Boston in 1651, saying :

"I testify that Jesus of Nazareth . . . who is gone unto His Father for His glorious kingdom, shall ere long return again . . . and wait in His appointments as the Lord, in hope of that glorious kingdom which shall ere long appear."¹

253. Increase Mather (1639-1723), a pious, eminent and eloquent preacher who won many souls for Christ, was "the most learned minister of his day," being president of Harvard College for fifteen years.² He was a Chiliasm.³

Increase Mather wrote: "You must not only look for, not only believe that such a day will come, but you must hasten to it—that is, by earnest desire and longing wishes."⁴

254. Cotton Mather (1662-1728), son of Increase, taught the faith of his father relative to the return of the Lord.⁵ Although scarcely the equal of his father, Cotton was an able preacher, a prodigy of learning and ability, a writer of 383 works.

¹ "Plain Truths," p. 31.

² M, V, 876.

³ Seiss, p. 420; Brown, p. 371; T, p. 231.

⁴ "Plain Truths," p. 27.

⁵ Seiss, p. 430; T, pp. 255-259.

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Cotton Mather introduced vaccination for smallpox. Samuel Mather, son of Cotton, was a pre-millenarian, and this was the faith generally of the early preachers of New England.¹

255. Thomas Prince, pastor of the Old South Church of Boston, was a learned Chiliast.²

Chauncy says of Prince (1728-1758): "He was second in learning to none but Cotton Mather in New England," and Spalding observes that he made the prophecies the "favourite study of his life."³

256. B. Gale (1751-1790), whose body lies at Killingworth, Connecticut, was a pre-millenarian. On his monument this epitaph is seen:

"In memory of Dr. Benjamin Gale, who, after a life of usefulness in his profession, and a laborious study of the prophecies, fell asleep May 6, A. D. 1790, aged seventy-five, fully expecting to rise again under the Messiah, and to reign with Him on earth."⁴

257. Joshua Spalding,⁵ with other ministers of the Salem Tabernacle in early colonial days, was strong in this faith. The fathers have fallen asleep.

EMINENT WRITERS

Europe

258. Friedrich Oetinger (1702-1782), of Germany, voluminous writer, friend of Bengel (264), frequent visitor at Herrnhut (212), distinguished theologian, was a Chiliast.⁶ This, too, was the faith of Johann Hess (1741-1828),⁷ a versatile writer and

¹ M, V, 875; T, p. 259; see 149 with notes.

² "Life of Mather" and Spalding's "Lectures," T, p. 288.

³ *Ibid.*

⁴ *Ibid.*; T, p. 289.

⁵ T, pp. 277-279, quoting "Lectures."

⁶ "Cham. Ency.," VII, 199; "UEP."

⁷ *Ibid.*, Seiss, p. 416.

“one of the most eminent divines of the Swiss Reformed Church.”

259. J. J. Van Oosterzee (1817–1882), the eminent Dutch theologian, was a voluminous writer and a strong pre-millenarian.¹

He assisted in the preparation of the old “Herzog Encyclopedia.” “In learning, eloquence and piety he ranked among the greatest divines of his age.”²

This learned writer says, “All the apostolic exhortations and consolations are so closely connected with the prospect of the personal return of the Lord, that whoever contradicts this last takes away the roof and cornice from the structure of apostolic theology.”³

British Isles

260. On the British Isles time would fail us even to mention the names of distinguished writers such as John Gill,⁴ an eminent Baptist theologian, finished Latin and Greek scholar, and learned Orientalist; and George Gilfillan,⁵ the learned Scotch biographer who wrote “Bards of the Bible.”

America

261. American Writers of distinction who hold this doctrine are equally numerous. It was the faith of David Nelson⁶ whose “Cause and Cure of Infidelity” is an able defense of the Christian religion, and the doctrine was taught by Harriet Beecher Stowe, author of “Uncle Tom’s Cabin,”⁷ and by a long line of able

¹ “Cham. Ency.,” VII, 200.

² M, sup., II, 751.

³ “Plain Truths,” p. 27.

⁴ Pre (Seiss, “Apoc.,” III, 307).

⁵ M, VI, 267; M, sup., II, 455; pre.

⁶ Tennessee (1793–1844); pre (T, p. 345).

⁷ Connecticut (1811–1896); pre (Sims, “Shadows,” pp. 241–256).

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writers whose names have been recorded as expositors of the sacred Scriptures.¹

BIBLE EXPOSITORS, COMMENTATORS AND EXEGETES

Many of the brightest luminaries in the world of hermeneutics have thrown clear light upon the doctrine of the personal and pre-millennial return of Christ. A few of them we now observe.

Europe

262. John Cocceius (1603-1669), of Germany, taught "a visible reign of Christ in this world."²

He was "one of the most distinguished theologians and Biblical interpreters of the seventeenth century." He was an expert in Greek, Hebrew, Chaldee, Arabic and Rabbinical literature. He was professor of philosophy at Bremen, of theology at Franeker; succeeded the celebrated Spanheim at Leyden; wrote a Hebrew lexicon; was vast in learning; "mighty in the Spirit, and far in advance of most men of his time in his apprehension of the work of God in Christ."³

263. Charles Daubuz (1670-1740), a French commentator of the highest rank, is acknowledged by Professor Bush to have been "the ablest of all commentators on the visions of John."⁴ Daubuz published his Commentary in London in 1720. Elliott gives an abstract.⁵ Daubuz was a Chiliast.

264. J. A. Bengel (1687-1751), the learned German Pietist, was a pre-millenarian.⁶ He was a master in Greek exegesis, and a "theologian of pro-

¹ Seiss, "Last Times," and Taylor, "Voice," give records.

² "Eng. Ency. "; T, p. 221.

³ M, II, 395-397.

⁴ T, p. 236.

⁵ "Horæ Apoc.," IV, 491-495.

⁶ S-H, VII, 376; "Cham. Ency.," VII, 199; "UEP"; Brown, p. 230; T, pp. 243-245.

found critical judgment, extensive learning, and solid piety.”¹

265. Lacunza (1731–1801), born in South America, was reared a Catholic and became a Jesuit. He came to Europe, saw clear light, obeyed his convictions and gave his pen to the cause of truth.

Lacunza settled in Italy, assumed the name “Ben Ezra”; wrote a chiliastic work entitled “The Coming of Messiah in Glory and Majesty,” which was translated by Edward Irving (1863). The book was condemned and suppressed by Rome.²

266. R. E. Stier (1800–1862), a German Pietist, was an incessant Bible student.

He is “known as an interpreter wherever the evangelical Church extends,” and his works “have been very widely circulated.”³

267. Peter Lange (1802–1884), the eminent German commentator, was a Chiliast,⁴ together with many able contemporaries.

British Isles

Coming over to the British Isles we are greeted by strong characters who add their names as faithful witnesses.

268. Archbishop James Usher (1580–1656), the learned and famous Irish chronologist, turned from Augustine’s spiritual theory (86) as a result of close study, and became a pre-millenarian.⁵ Dublin University has his library.

¹ M, I, 749.

² Elliott, IV, 513–519.

³ M, IX, 1024, 1025; “Crit. Doct. Hom. Com. Matt.,” p. 449.

⁴ “Cham. Ency.,” VII, 200; “UEP.” Also Joachim Lange, 241, pre.

⁵ Brooks, “Elements Proph. Int.,” p. 89; Mede, “Works,” book iv, p. 851.

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269. **Matthew Henry** (1662–1714), the celebrated English Dissenter, is known throughout the Christian world by his spiritual Commentary on the Bible. Let us examine the following condensation of his views :¹

(a) The mixture of good and evil as we now see it will last till the harvest, till the winnowing day comes. "The world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ's coming."

(b) Of the wicked, Henry says : "They will still attack us till the end of time; till our Lord is come, they will not themselves believe that He will come, nay, they will laugh at the very mention of His second coming, and do what in them lies to put all out of countenance who seriously believe and wait for it."

(c) Christ will come at the time when men least expect Him. The day will be near, when the wicked put it far off.

(d) "To watch implies not only to believe that our Lord will come, but to desire that He would come, to be often thinking of His coming, and always looking for it as sure and near, and the time of it uncertain."

(e) The apocalyptic angel descending with a key, seizing and binding Satan, is Christ.

(f) "Those that have suffered with Christ upon earth shall reign with Him upon earth. This the whole creation looks and longs for."

270. **William Lowth** (1661–1732) was a distinguished English divine who was elected to a scholarship at Oxford when only fourteen years old. He taught Chiliasm.²

Lowth became prebend of Winchester; read and annotated almost every Greek and Latin author; wrote a scholarly commentary on the Bible which is regarded by

¹ See T, pp. 208–212, giving full quotations, citing passages.

² Taylor quotes his forceful and specific words (T, pp. 279–280).

Coutson as the best in the English language. Lowth dwells upon prophecy.¹

271. Bishop Thomas Newton (1704-1782), author of "Dissertations on the Prophecies," was a strong Chiliast.²

Newton was distinguished for his piety and extensive research. Wesley endorsed his "Dissertations" (194). Adam Clarke quotes from them frequently and in some places at considerable length.

272. Dr. Alexander Keith (1791-1880), of the Free Church of Scotland, who visited Bible lands and wrote a noted work on prophecy, makes the return of the Lord pre-millennial.³

Keith wrote "Fulfilled Prophecy," the "Signs of the Times," and other works.

273. Edward Greswell and Archbishop R. C. Trench, able expositors of the parables, teach the same doctrine relative to the second advent.

Greswell (1797-1869), vice-president of Corpus Christi College, was an English ecclesiastical writer. His "Expositions of the Parables," in five volumes, is a valuable work. He was a Chiliast.⁴

Trench (1807-1886), who writes on the "Parables" and "Miracles" of our Lord, and on "Christ the Desire of All Nations," and also on numerous other subjects, was a pre-millenarian.⁵

274. Alford and Tregelles, occupying the foremost rank as Greek exegetes, contribute their testimonies.

¹ M, V, 534. ² Seiss, p. 431; Brown, p. 223; T, pp. 248-250.

³ Seiss, p. 418; T, p. 339.

⁴ Seiss, "Last Times," Appen.; M, VI, 267; *Ibid.*, sup., II, 486.

⁵ Trench, pre (Schaff-Herzog, VII, 378; "Cham. Ency.," VII, 200).

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Dean Henry Alford (1810-1871), whose critical "Greek New Testament" won for him an enviable reputation as an exegete, is a well-known English Chiliast.¹ He says: "The Lord will come in person to this earth. His risen elect will reign here with Him." This was the faith "of His primitive apostolical Church."²

S. P. Tregelles (1813-1875), of England, was reared in a Quaker family, became a Plymouth Brother, a philanthropist, and an illustrious Greek and Hebrew exegete. Like all the Plymouth Brethren, he was a pre-millenarian.³

275. Bishop C. J. Ellicott (1819-1905) of England is known by his critical commentaries on the Epistles of St. Paul, which placed him in the front rank of Biblical scholars. For eleven years he was chairman of the New Testament revisers. He is a Chiliast.⁴

276. We cannot speak particularly of Dr. E. B. Elliott, whose "*Horæ Apocalypticæ*" is encyclopedic in erudition; nor of Thomas Beverly, a learned Presbyterian who wrote extensively on prophecy; nor of J. W. Brooks, author of "*The Elements of Prophetical Interpretation*"; nor of scores of others whose writings merit highest commendation and who taught that the Lord's return will be pre-millennial.

America

277. Stuart and Seiss, in America, were distinguished advocates of this doctrine, together with many others of high rank whom we are obliged to pass without mention.

Moses Stuart (1780-1852), highest honour graduate from Yale in 1799, was a lawyer, an able exegete, pro-

¹ Schaff-Herzog, VII, 378.

² "Plain Truths," p. 27.

³ Pickett, "Hope," p. 197.

⁴ S-H, VII, 378; "Cham. Ency.," VII, 200.

fessor of sacred literature at Andover nearly forty years. He refused a doctor's title. On his monument is this inscription: "The father of Biblical Science in his native country."¹ He proves "the first resurrection" corporeal.²

Joseph A. Seiss (1823-1904), of Maryland, "a preacher of extraordinary power,"³ editor of *The Lutheran*, and a leader in his denomination, wrote the justly celebrated "Lectures on the Apocalypse," which have been translated into the German and other languages.⁴

DISTINGUISHED EDUCATORS AND DENOMINATIONAL LEADERS

In the educational institutions of the world we find distinguished representatives of pre-millennial doctrines. Many of the ablest leaders in the various branches of the Christian Church have been the strongest champions of the primitive faith. We shall introduce a few representatives.

Europe

278. John H. Alsted (1588-1638), of Germany, professor of philosophy and theology at Nassau, and representative at the Synod of Dort, was a pre-millenarian.⁵ And this was the faith of Professor Paul de Godet⁶ (1649-1709) of France, who founded four seminaries and gave all his revenue to the poor.⁷ Another French champion of Chiliasm is seen in Professor Jurieu,⁸ whose learning was profound and whose charity to the poor exceeded his means.⁹

¹ M, X, 1067, 1068.

² Seiss, "Apoc.," III, 310, 320, 321.

³ "Univ. Cyclo.," X, 414.

⁴ A natural, chiliastic exegesis.

⁵ T, p. 222; M, I, 177.

⁶ "Cham. Ency.," VII, 200; M, sup., II, 463.

⁷ M, *Ibid.*

⁸ Jurieu (1637-1713); pre, S-H, VII, 376; "Cham.," VII, 199; M, II, 55.

⁹ M, IV, 1100.

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C. A. Crucius, the German Pietist who occupied the chair of philosophy and theology at Leipsic, was another able exponent of this faith.¹ H. W. Thiersch, the German historian, and the strong Tertullian (52) of the Irvingites, is another distinguished representative.² He also, as a professor of ancient languages, was the author of a Greek Grammar. G. W. Nitzsch, another German professor of ancient literature and classical philology, taught the apostolic faith.³ Richard Rothe, a theological professor from Prussian soil ;⁴ J. H. A. Ebrard, German professor of theology at Zurich and Erlangen ;⁵ together with Comenius (146), Poiret (156), and numerous others, were pre-millenarians.

British Isles

279. Joseph Mede,⁶ of England, "a pious and profoundly learned man,"⁷ was Greek lecturer at Cambridge, and was noted as an antiquarian, philosopher, mathematician, philologist, linguist and logician. He was a strong Chiliast.

280. William Twiss, president of the Westminster Assembly in England (151), was a prominent advocate of this faith.⁸ Jeremiah Burroughs, a

¹ Crucius (1715-1775) ; pre (M, II, 596 ; Kurtz, III, 108).

² Thiersch (1784-1860) ; pre ("UEP," and others).

³ Nitzsch (1790-1861) ; pre ("UEP" ; "Univ. Cyclo.," VIII 494).

⁴ Rothe (1799-1867) ; pre ("UEP" ; S-H, VII, 376 ; "Univ. Cy.," X, 191).

⁵ Ebrard (1818-1888) ; pre (S-H, VII, 376 ; "Cham.," VII, 200).

⁶ Mede (1586-1638) ; pre (M, VI, 266 ; "UEP" ; "Cham.," VII, 199).

⁷ M, VI, 13, 14.

⁸ Twiss (1575-1646) ; pre (T, pp. 172, 188).

learned Puritan divine and a leading Independent;¹ and Herbert Palmer,² master of Queen's College; Thomas Goodwin, president of Magdalen College;³ and many other Independents and Westminster Assembly divines (151), were eminent pre-millenarians.

281. Stephen Charnock,⁴ an English educator whose "Treatise on the Attributes of God" is "acknowledged to be the best in the English language,"⁵ was a Chiliast. And this was the faith of Edward Wells,⁶ an extensive writer on Biblical geography and interpretation, and Greek professor at Oxford.

282. The Greatest Minds that England ever produced identify themselves as representatives of pre-millennial faith.

Lord John L. Napier,⁷ who wrote on Revelation, is celebrated as the inventor of logarithms. Sir Isaac Newton,⁸ the world's greatest mathematician and physicist (2), who invented the method of the calculus, discovered and formulated the three laws of motion, and who was retained as president of the Royal Society of England for twenty-five years, until his death, was a Chiliast, as well as the "prince of philosophers." William Whiston,⁹ the English mathematician who succeeded Sir Isaac Newton, was a

¹ Burroughs (1599-1646); M, I, 933; pre (T, pp. 194, 195).

² Palmer (1601-1647); M, VII, 597; pre (T, p. 188).

³ Goodwin (1600-1679); M, III, 926; pre (Seiss, p. 407; T, pp. 176-178).

⁴ Charnock (1628-1680); M, II, 223; pre (Seiss, p. 429; Abbott, p. 618).

⁵ M, II, 223.

⁶ Wells (1665-1727); M, X, 906; pre (T, p. 236).

⁷ Napier (1550-1617); T, pp. 222, 223; M, VI, 845.

⁸ Newton (1642-1727); pre ("Cham. Ency.," VII, 199; S-H, VII, 377).

⁹ Whiston (1667-1752); pre (Elliott, IV, 500; M, X, 980).

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pre-millenarian; and many others appear as distinguished representatives of this faith, among whom may be mentioned Michael Faraday,¹ director of Sir Humphrey Davy's laboratory, and known to the world as an expert physicist and chemist who made the first electric dynamo and discovered the laws of electrolysis.

283. Archbishop William Newcome,² a great Bible student, was one of the most eminent divines of the eighteenth century.

On Revelation xx. 4, Newcome writes: "I understand this not figuratively of a peaceful and flourishing state of the Church on earth, but literally of a real resurrection, and of a real reign of Christ, who will display His royal glory in Jerusalem. This is the great Sabbath, or rest of the Church." ³

284. Bishop Samuel Horsley,⁴ and R. S. Candlish,⁵ must be mentioned, and then, passing all others, we shall proceed to America.

Horsley, "one of the most distinguished divines ever produced by the Church of England," was a member of the Royal Society, a member of Parliament, and an ally of Fletcher (189) in the attack upon Priestly's Socinianism. Gibbon says of Horsley: "His spear pierced the Socinian's shield."

Candlish, of Scotland, took part in the establishing of the Free Church and the Evangelical Alliance (92b), and

¹ Faraday (1791-1867); pre (T, pp. 274-276; M, III, 880). See 216.

² Newcome (1729-1800); M, VII, 7; pre (Abbott, p. 618; T, p. 248).

³ "Bickersteth on Prophecy," p. 106; T, p. 248.

⁴ Horsley (1733-1806); pre ("Cham. Ency.," VII, 199; Abbott, Brown).

⁵ Candlish (1806-1873); M, sup., I, 768, 769; pre (Abbott, p. 618; T, p. 341).

succeeded Chalmers (218) in the chair of divinity at Glasgow College.

America

285. Bishops Chase and McIlvaine are seen in America as brilliant advocates of the doctrine of the Apostles, together with a host of others whom we are obliged to pass.

Bishop Philander Chase,¹ of New Hampshire, a graduate of Dartmouth, became president of Cincinnati College, founded Kenyon and Jubilee Colleges, and was widely known as an aggressive home missionary and a remarkably successful money raiser. He was an uncle of Salmon P. Chase.

Bishop C. P. McIlvaine,² of New Jersey, was a professor in the University of the City of New York and in other institutions; president of Kenyon College, of Gambier Seminary, and certainly a worthy successor of Chase.

286. Nathan Lord,³ of Maine, and Mark Hopkins,⁴ of Massachusetts, are distinguished college presidents who defend the pre-millennial faith of the primitive Church.

Lord, while president of Dartmouth College, sent forth 1,824 graduates from that institution.

Hopkins wrote numerous works, one of which is the "Outline Study of Man." He was president of Williams College.

It is impossible to continue our progress. Hundreds of writers and preachers must pass unnoticed.⁵

¹ Chase (1775-1852); M, II, 224; pre (T, pp. 345, 353).

² McIlvaine (1798-1873); pre (T, pp. 345, 353).

³ Lord (1793-1844); M, V, 505; pre (T, p. 345).

⁴ Hopkins (1802-1887); pre (Abbott, p. 618).

⁵ See Seiss ("Last Times," pp. 407-432) who presents a directory of 61 miscellaneous works incidentally teaching the doctrine of the pre-millennial return of Christ, and a list of 292 writers and their works, with full citations and other valuable data.

287. The "Scofield Bible" may be consulted to great advantage in the study of prophecy.

288. Higher Criticism. Modern rationalism in Germany and higher criticism in various parts of the world, which virtually reject the Bible by allegorizing the Scriptures, explaining away the miracles, and reducing Old Testament records to the plane of mythology, are the natural and logical results of opposition to literal interpretation as found in the writings of the pre-millenarians.

289. Disagreement. Hodge (16b) and others after him have asserted that pre-millenarians differ in their views. Is the doctrine of the Bible therefore to be set aside? On some minor points differences may be found. The advocates of every fundamental doctrine seen in the sacred Scriptures have differed in their views. Shall we therefore reject the Bible? Holiness writers differ. Shall we therefore assail the Bible doctrine of holiness? We have seen the fair banner of holiness trailed in the dust, and we have seen truth struggling on the scaffold and lying in pools of blood, but by the grace of God we shall contend for holiness, for truth, for Chiliasm, even though their avowed advocates may on minor points fail to see exactly alike. Shall we reject the Gospels because Matthew, Mark, Luke and John are said to disagree?

Many post-millennial writers boldly assert that pre-millenarians differ in their views, and this assertion is not always free from an admixture of sarcasm and ridicule. It seems in order now to show that (1) pre-millenarians agree on essential points; and that (2) post-millennial writers are not always united.

290. Pre-millennial writers agree on these points: (1) a literal resurrection of the bodies of saints before the Millennium; (2) the return of Christ before the Millennium; (3) the devil excluded and Christ and His glorified saints ruling the world during this period; (4) the wicked resurrected at the close of the Millennium.

291. Post-millennial writers disagree on some vital points.

(a) J. Agar Beet dissents from J. Stuart Russell because the latter contends that Christ returned in A. D. 70.¹

(b) Merrill² and Steele³ make the "first resurrection" a literal rising of bodies, while Wilson⁴ justly complains that this is "what pre-millennarians hold."

(c) Post writers have located the second advent (1) on the day of Pentecost; (2) at the destruction of Jerusalem in A. D. 70; (3) at the rise of Constantine in the fourth century; (4) of Charlemagne in 800 A. D.;⁵ with the Reformation and the rise of Protestantism; and with various later epochs. (See 353.)

(d) Some believe the Millennium is already past;⁶ some think we are now enjoying this happy era; others believe it is very near; and yet some think Christ will not return personally for fifty thousand years.⁷

(e) Some believe that during the Millennium there will not be a single unsanctified soul,⁸ while others are winking at wickedness and basking in the Millennium now.

(f) Vitringa, Merrill and Steele make the "second resurrection" (Rev. xx.) a literal rising of bodies, while Whitby, Faber and Brown make it a spiritual resurrection.⁹

¹ Beet, "Last Things," N. Y., 1898, pp. 255-259; Russell, "Parousia," p. 82.

² "Sec. Com.," pp. 162, 163. ³ "Ant. Rev.," pp. 238, 239.

⁴ "Sign of Thy Coming," pp. 148, 149.

⁵ Hengstenburg, in Pope's "Theology," III, 400.

⁶ Genebrard, Grotius and Hammond (Elliott, IV, 132).

⁷ Dr. E. L. Eaton, Pittsburgh, Oct. 29, 1903.

⁸ Brown, "Sec. Adv.," p. 411; Richard Abbey, "Diuturnity," p.

147.

⁹ Shown by Elliott, IV, 134.

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(g) Vitringa and Whitby make the New Jerusalem of Rev. xxi. the literal and millennial earthly Church, while Faber and Brown make it the future and eternal state after the final judgment.¹

Surely the charge that pre-millenarians differ should be withdrawn until post-millennial writers can get together.

We are ready now to leave the world of learning. We have been favourably impressed with the representatives whom we have seen. After a little rest we shall visit the missionary world.

XXX. THE MISSIONARY WORLD

"Knowing therefore the terror of the Lord, we persuade men" (2 Cor. v. 11).

292. Zeal. In nothing have pre-millenarians been more distinguished than in their aggressive and relentless missionary activity, their burning zeal for the salvation of souls wherever man is found. Several reasons may be assigned :

1. Christ commands us to seek the lost, and to carry the Gospel everywhere.

2. Millions are dying without the knowledge of God.

3. The faithful preaching of the Gospel everywhere will hasten the coming of the Lord.

293. A False Charge. By some strange process of reasoning the charge has actually been made that pre-millennialism is inimical to missionary enterprise. This charge cannot be sustained by facts, and we shall summon a post-millennial writer to show its injustice.

¹ Shown by Elliott, IV, 135.

Dr. R. M. Patterson, a post-millennial writer, says in the *Princeton Review*:¹ "One charge which is made against it is unjust—that it must cut the nerve of preaching and missionary effort. . . . For ourselves we confess that among our personal friends who hold this error are the most spiritually minded of Christians, and the most earnest and successful of Christian pastors and preachers." (See 64, 308.)

Observations which we are about to make in the missionary world will reveal the fact that evangelistic enterprise in many countries and islands of the sea was commenced by heralds of the Gospel of Christ who were inspired by faith in the doctrine of the imminent and pre-millennial return of the Lord.

Europe

294. On the Continent of Europe we find Joseph Wolfe² who prayed for the lost and preached the speedy coming of Christ in Jewish and Mohammedan lands in Asia and Africa and indeed in almost every country on the face of the globe; and here, in Switzerland, is Louis Gaussen³ who, in union with Merle D'Aubigne, formed the "Evangelical Society" for the wide distribution of Bibles and tracts.

295. Karl Gutzlaff,⁴ of Germany, opened China in 1831, trusting God for temporal support. He wrote "China Opened," and in that vast domain he gave his life for souls, breathing a prayer towards heaven

¹ March, 1879, p. 434.

² Wolfe, Ger. (1775-1862); pre (Blackstone, p. 118; T, p. 343).

³ Gaussen (1790-1863); M, III, 754; pre (Abbott, p. 618; T, p. 342).

⁴ Gutzlaff (1802-1851); "In zeal untiring, in labour indefatigable. . . . He never lost an opportunity of disseminating Christianity among the Chinese" (M, III, 1038); pre (Blackstone, p. 118).

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for the salvation of teeming millions in the old Celestial Empire.

296. J. B. Bettleheim,¹ from the soil of Hungary, opens the door of Japan; and there, in 1850, Commodore Perry finds him preaching Christ to the Japanese. Bettleheim translated the Gospels into the Japanese and Chinese languages. Gutzlaff and Bettleheim were pre-millenarians.

297. Professor Delitzsch,² of Leipsic, another distinguished pre-millenarian, established missionary institutes in ten German universities and into those organizations he infused a burning fervour for the salvation of mankind. Other worthies we must pass. We have marked the missionary spirit and labours of the Waldenses (95), of Francis Assisi (126), and of many others in former days.

British Isles

298. On the British Isles we see many a shining light. Reginald Heber,³ author of the hymn, "Greenland's Icy Mountains," was a pre-millenarian. This immortal hymn has kindled the fire of many a missionary meeting and resounded from the walls and arches of many a great convention. Heber went to India as a missionary bishop, and there he died on "India's coral strand."

299. Robert McCheyne,⁴ the flaming Scotch

¹ Bettleheim (1811-1869); M, sup., I, 476; pre (Blackstone, p. 118).

² Delitzsch (1813-1890); pre ("Cham. Ency.," VII, 200; "Biblio. Sacra," XLV, 235).

³ Heber, Eng. (1783-1826); pre (T, p. 286; Blackstone, p. 118).

⁴ McCheyne (1813-1843); M, V, 935; pre (Brown, pp. 325, 326; T, p. 340).

evangelist, exulted in this hope. He was always in motion, infusing inspiration into others; "always preaching by his words and holy life," he "lived only for the salvation of men."¹ This faith inspired Edward Bickersteth² who was missionary secretary of the Church of England for fifteen years, and who certainly needs no introduction to the world.

300. Alexander Duff,³ of Scotland, opened the door of India. Blackburn, the Church historian, calls Duff "the spirit of missions."⁴

Returning home from India, Duff made a powerful address which fired Scotland with missionary zeal, and vast multitudes in the United States and Canada were thrilled by his appeals. In India he established a college and various missionary schools which enrolled over 3,000 students. He was a pre-millenarian.

301. George Müller (5, 161),⁵ whom we have quoted, was a man of profound Christian piety who travelled extensively, his missionary operations reaching many lands. He was constant in prayer and mighty in faith.

A poor Prussian boy, George Müller, lodged in the Orphan House of Francke (242) and became a student at Halle. Going to England, he becomes a Plymouth Brother (161); establishes orphanages and provides for more than 10,000 fatherless children; founds missionary schools; circulates 115,000,000 Bibles, books and tracts. He was a Chiliast.

302. J. Hudson Taylor, of England, and "all

¹ M, V, 935, quoting Prof. Buttz, of Drew Seminary.

² Bick. (1786-1850); pre (S-H, VII, 378; T, p. 339).

³ Duff (1806-1878); pre (Blackstone, p. 118).

⁴ "Ch. Hist.," p. 640.

⁵ Müller (1805-1898); pre ("Biblio. Sacra," XLV, 271).

his missionaries," are pre-millenarians.¹ Taylor founded the China Island Mission and sent forth hundreds of missionaries who have been maintained by prayer and faith. Clara Leffingwell, a personal friend of the writer, went to China under the Inland Mission, and in that land her body lies.

303. H. Grattan Guinness² is the founder of a large Missionary Training Institute in London which in 1888 had sent forth over five hundred missionaries. This Institute is "exclusively pre-millennial."³

304. Robert Arthington, the wealthy English pre-millenarian,⁴ who died recently, gave more money during his life for the support of foreign missions than any man that has ever lived, and in his will he leaves a valuable legacy.

We clip the following from *Current Events* :

"An Englishman named Robert Arthington lately left \$4,500,000 for the spread of the Christian Gospel in other lands. This is the largest bequest ever made for foreign missions."⁵

305. John G. Paton,⁶ of Scotland, who carried to the cannibals of the New Hebrides the glad tidings of a Saviour's love, was inspired by the early apostolic faith in the pre-millennial return of the Lord.

Paton, who carried the Gospel to Australia and her colonies, has been greeted with tears of joy in British, Canadian and American conventions as the multitudes

¹ Taylor (1832-1905); "Univ. Cy.," XI, 314; pre ("Biblio. Sacra," XLV, 271).

² Guin. (1835-1910); ("Bib. Sacra," XLV, 271; S-H, VII, 378).

³ Dr. Kellogg, "Biblio. Sacra," XLV, 271.

⁴ Arthington, Leeds, Eng.; pre (*Ibid.*).

⁵ Feb. 14, 1913, Vol. XII, number 21.

⁶ Paton (1824-1907); pre (Pickett, "Hope," p. 189).

arose to behold his diminutive form and noble head adorned with locks as white as snow.

306. Others. We should be glad to mention many more on the British Isles, such as James McGregor Bertram, the Baptist missionary from Scotland who bore the Gospel message to lonely St. Helena where the great Napoleon died, and such other Gospel messengers as Mansfield, Gonsalves, Kelly and Hewitson ;¹ but we cannot take up the enumeration.²

America

307. In America we see pre-millennialism as a mighty incentive in the missionary sphere. This was the faith of Adoniram Judson,³ Baptist missionary from Massachusetts, who went to Burmah with the first missionary band ever sent from the United States and established what has become one of the most successful missionary enterprises of modern times. The Christian Alliance (166), solidly pre-millennial, continues in the van of the missionary movement, sending forth hundreds upon hundreds to every land and nation. Arthur T. Pierson, who edited the *Missionary Review of the World*, and wrote volume after volume of inspiring missionary literature, was a prominent advocate of the doctrine of the pre-millennial return of Christ. John Willis Baer, president of Occidental College in Los Angeles, California ; Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions ; with many others yet in the prime of life who have distinguished themselves as leaders in the greatest missionary movements of

¹ Pre (Blackstone, p. 118).

² See list by T, pp. 339-347.

³ Judson (1788-1850) ; pre (Letter from M. J. E., Oct. 31, 1901).

America and the world in modern times, are firm in the faith that Christ will return before we see the Millennial glory of the Latter Day.¹

308. Inspiration. This blessed hope is seen to be the soul and spirit of the missionary world. "Instead of pre-millennialism discouraging missionary activity, it would be impossible to find a class of Christians who, as a whole, are more active and enthusiastic in evangelistic work, than those who are looking for the personal advent of the Lord as pre-millennial."²

On November 1, 1878, Trinity Church, New York City, was packed with people. A Prophetic Conference was closing its session. An immense audience listened to the closing deliberations. The doctrine of the pre-millennial return of Christ was proclaimed as Scriptural. By a rising and unanimous vote the great audience with tremendous enthusiasm passed this resolution: "The doctrine of our Lord's pre-millennial advent is one of the mightiest incentives to earnestness in preaching the Gospel to every creature till He comes."³ (See 64, 189, 191, 292.)

We have seen in history the hope of the coming of the Lord. We have seen its effect upon heart and life. May it be our privilege soon to see the Saviour face to face.

¹ Blackstone, p. 248.

² Dr. Kellogg, "Biblio. Sacra," XLV, 269, 270.

³ *Ibid.* This conference body was composed of 115 men, occupying comparatively little space in the large auditorium.

PART II

The Lord's Return Seen in the
Scriptures

PART II

THE LORD'S RETURN SEEN IN THE SCRIPTURES

SECTION VI.—INTRODUCTION TO THE SCRIPTURES

XXXI.—THE HOLY BIBLE AND ITS INTERPRETATION

“A more sure word of prophecy” (2 PETER i. 19).

309. **The Book.** We have traversed the land of history down the centuries of time. We have seen men. We have learned their opinions. We cherish pleasant memories of holy people and happy scenes. We are indebted to learned men for valued information.

Now we open the Book. There is but one book—the Bible. What does the Bible teach? What have holy men written who were moved by the Holy Ghost? What does God say? We open the Bible with reverence. May the Holy Spirit open our understanding that we may understand the Scriptures. Heavenly Father, to Thee we look for wisdom. Help us to rightly divide the word of Truth. We acknowledge Thee. Wilt Thou direct our paths. Keep our hearts tender, our minds clear, our faith strong.

In introducing the doctrine of the pre-millennial return of the Lord as seen in history numerous passages of Scripture were quoted showing that the contemplation of His return is an incentive to every Christian virtue and that some mention of this precious theme appears on every page of the New Testament (2).

A CONSIDERATION OF OBJECTIONS TO LITERAL INTERPRETATION

310. "Carnal" and "Materialistic." God inspired holy men to write truth. They wrote facts, not fables. Pre-millenarians hold to a literal interpretation of the sacred Scriptures, believing that the teachings of Christ and the Apostles are to be understood in a literal sense except in certain places where some other meaning is designated. Post-millennial writers explain away a large portion of the prophetic Scriptures, understanding the language in a figurative sense. Daniel Steele (post) regards many of the teachings of pre-millennialism as "grossly materialistic."¹ The Millennium which it portrays is styled by some writers as "carnal," but they fail to define this term. It has more than one shade of meaning.

(a) The nominal twentieth century Church is now so "grossly materialistic" that we are led to long for something blessedly spiritual during the Millennium (20b). We look not for a Mohammedan paradise with a harem of iniquity. This is supplied too well in the present dispensation by the devotees of sensuality. We look for a Millennium of holiness.

Is the story of Eden an allegory? Did Enoch and

¹ "Ant Rev.," pp. 190, 191.

Elijah go to heaven in a "carnal" state? Is our risen Lord in a "carnal" state? Will the resurrection of our bodies be a carnal resurrection? The bodies of the glorified saints during the Millennium will not be "carnal" forms; they will be glorious. People then living, not having died, and not in the glorified state, will be as they are now relative to literal, mortal bodies; but they will enjoy greater immunities. (See angels, 400b.)

(b) And dare we attribute carnality to a holy God? Was God "carnal" in sending the flood, in burning the Sodomites, in destroying the first-born in Egypt, in slaying 185,000 Assyrians in one night? But those were Old Testament times. Yes, but those were the acts also of an omniscient and holy God. However, was Christ "carnal" in scourging the money changers in the temple? After the day of Pentecost was that a "carnal" act of God by which Ananias and Sapphira were slain? And yet numerous post-millennial writers who raise the cry of "carnal" seem to have laid this argument aside in seeing the second coming of Christ in A. D. 70 when wicked Titus and his unregenerate legions starved and killed nearly a million human beings in the city of Jerusalem!

(c) The coming millennial kingdom will displace the kingdoms of this present evil age (361). "It must, therefore, be a literal kingdom as truly as those empires which it displaces and supersedes."¹

(d) Pickett quotes a post-millennial writer who, opposing pre-millennialism, says "the destructive work began by adhering to a literal interpretation of the Scriptures."² But history proves Chiliasm to have been *constructive*; Romanism, "*destructive*." However, to concede that a literal interpretation of the Scriptures establishes pre-millennialism is complimentary.

(e) Scriptures which are metaphorical in meaning are so presented. In the Lord's Supper Christ administered literal wine, and His blood had not been shed. In John vii. 38 the "rivers of living water" are immediately ex-

¹ Seiss, "Voices from Babylon," p. 203.

² "Renewed Earth," p. 85.

plained in the verse following. Metaphors are always obvious as such.

311. The Throne of David. It has been said that according to literal interpretation Christ will actually sit upon the throne of David, which is now impossible. But whatever the Scriptures plainly declare, is possible with God.

In Acts ii. 30 we read of God's oath to the patriarch David, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his (David's) throne. Christ was literally raised from the dead. He sits now on His Father's throne (Rev. iii. 21). At least fourteen times in Matthew's Gospel He is called "the son of David." He was a direct descendant. Kings now sit on the thrones of ancestral kings who reigned hundreds of years ago, and they bear the same regal name. In no sense is Christ now on David's throne. This passage is one of the strongest proofs that Christ will reign on the earth in person during the Millennium.

312. The Sacrificial System. A plausible objection to the doctrine of a Millennium subsequent to the return of Christ is that it seems to imply a restoration of the ancient sacrificial system. It is urged that the Levitical code is forever abrogated. This objection merits consideration.

(a) Now, at the communion table, we "show the Lord's death till He come" (1 Cor. xi. 26). This sacrament looks back to His death and forward to His return. A prophetic element foreshown is to be "fulfilled in the kingdom of God" (Luke xxii. 16). This will be experienced and understood when fulfilled. The ancient Passover, the commemorative Supper, will have some further exalted and befitting significance which will be revealed in the morning of the millennial Day.

(b) The New Covenant in Christ's blood will not be abrogated at His return. What we have, what we hope

and all we shall realize during the glory of the latter Day, will be through the blood of the everlasting covenant. Nineteen times in the Book of Revelation Christ appears to John as a "slain Lamb" exalted in glory and majesty. Throughout the millennial era we shall witness an appropriate monument of the atonement.

(c) Hyssop branch and bleeding beast typified the Lamb of God. The Lord's Supper is the present memorial. During the Millennium earth's teeming millions in the flesh will observe some proper commemoration of the atonement. Glorified saints and holy angels will rejoice to hear redemption's song. It is the prerogative of a king to pardon. The Blood will never lose its power. Those who are born during the Millennium will be saved through the merits of the blood that flowed from Calvary, the scene of the Saviour's suffering in the day of His humiliation.

313. Warnings Against Allegorizing. The Scriptures are of no definite value unless they mean what they declare. To allegorize them "tends towards dissolving all spiritual facts into a vast sea of symbolism, and this on a principle of interpretation by which almost any words in the Scripture can be turned to almost any meaning"¹ (132). Knapp reminds us that "whenever Christ and His Apostles spoke in figurative language, they always showed, by explanations which they gave, that they did not intend to be understood literally."² Modern speculative philosophy holds to the hypothesis that the miracles related in the Scriptures are myths recorded to illustrate spiritual truths. But "the controversy whether Christianity is true or not really turns upon miracle."³ Figurative interpretation shatters the

¹ "UEP," XVIII, art. "Millen."

² "Theology," section 39.

³ M, VI, 304.

foundation of Christianity. It grants an indulgence which permits the wresting of Scripture to satisfy private opinion and party prejudice.

314. Judah and Jerusalem. Some take the Old Testament prophecies and make Jerusalem mean the Church and Gentile Christianity whenever blessings are promised, and then declare that when woes are pronounced upon Jerusalem the prophet alludes to the ancient city and the Jewish race. On this point we shall note the observations of a recent writer :

“ We contend that as the woes denounced upon Judah and Jerusalem have been literally fulfilled it is but reasonable to suppose that the blessings pronounced upon Judah and Jerusalem will have a literal fulfillment also, and that those who say that these words ‘ Judah and Jerusalem ’ mean the literal city and country when a curse is connected with them, and a spiritual organization when a blessing is conjoined with them, should give us the Scriptural authority for their interpretation. This it is impossible for them to do.

“ As a matter of fact the words ‘ Judah, Judea, Israel and Jerusalem ’ occur nearly 500 times in the New Testament, and they are always used literally except in a very few cases, and in these instances where they are so used a qualifying word is attached to denote that the literal place is not meant, as for instance, ‘ the New Jerusalem,’ to show that the literal city is not intended, or ‘ the heavenly Jerusalem,’ the ‘ Jerusalem which is above,’ to show that the earthly city is not referred to; and the very fact of this being done proves that when such distinctive terms are not applied the words are to be understood literally, and that when Isaiah said he saw a vision respecting ‘ Judah and Jerusalem,’ or spoke of Mount Zion and the land of Judah, etc., he referred to the actual localities, and was not speaking in the ‘ spiritual ’ way of the Gentile Church.”¹

¹ W. A. Parlane, “ El. Dispensa'l Truth,” N. Y., 1905, pp. 60, 61.

The breaking down of Turkish power and the return of the Jews to Palestine is connected by prophecy with the return of the Lord.¹

315. Prophecies Respecting the Messiah. Wakefield observes that "divines have selected more than one hundred predictions, generally of very clear and explicit meaning, and each referring to some different circumstance connected with the appearing, the person, or the history of Christ."² Every prophecy pointing to the first advent of Christ was literally fulfilled to the letter in every detail.³

(a) Gilpin, in his "Exposition of the New Testament," remarks: "No prophecies in the Revelation can be clouded with more obscurity, than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established forever on the throne of David."⁴ But this is literally true of Christ. He is coming to sit on the Davidic throne during the Millennium, and throughout eternity on the new earth His personal presence will be glorious and His dominion everlasting. This globe, made for man, will not be lost.

(b) The Revelation is a book of prophecy awaiting fulfillment, not a pedantic display of meaningless poetry. The prophecies in the New Testament will be fulfilled in a very literal manner. Thirty-one times in the Gospel of Matthew the inspired writer calls special attention to the fact that the events transpiring in the life of Christ are literal fulfillments of prophecy, and in nearly every instance the prophecy is quoted. Even so will it be in the future; men will believe when they see.

(c) Zacharias, believing not the words of Gabriel

¹ See Trotter's "Plain Papers."

² "Theology," p. 96.

³ See Horne's copious table of prophecy, "Introduction to the Critical Study and Knowledge of the Holy Scriptures," appendix to volume I.

⁴ Work cited, II, 428.

announcing the birth of John the Baptist, was struck dumb until the child was born (Luke i. 11-23, 62-64). On the way to Damascus Jesus said to His disciples: "O fools, and slow of heart to believe all the prophets have spoken" (Luke xxiv. 25). To the eleven the Saviour said: "These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me" (Luke xxiv. 44). All those things relating to the second advent will be literally fulfilled.

(d) On the fourteenth chapter of Zechariah, where we read of the Lord's return to the Mount of Olives (verse 4), Steele insists that the whole chapter is "entirely literal or entirely symbolical" in meaning.¹ Are verses ten and eleven symbolical in meaning, without mention of others? If not, then, according to Steele, the whole chapter is literal in meaning (405).

316. **Dangers of Allegorizing.** Origen, an interpreter of very inferior ability (70, 132), and a Universalist, "was much given to fanciful interpretations of the Scriptures."² He was a determined opponent of Chiliasm. He led the assault against this doctrine in the early centuries.

(a) Mosheim says Origen's allegorical teaching "was followed by a prodigious number of interpreters in that and the succeeding ages, and overflowed the Church."³ Adam Clarke declares that Origen's scheme of interpretation is "in many respects the most futile, absurd and dangerous that can possibly be conceived," and that by it "the sacred writings may be obliged to say anything, everything, or nothing, according to the fancy, peculiar creed, or caprice of the interpreter."⁴ Milner observes that "a thick mist for ages pervaded the Christian world,

¹ "Ant. Rev.," p. 205.

² Merrill, "N. T. Idea of Hell," p. 33; "Univ. Cyclo.," IX, 25.

³ Quoted by Seiss, "Last Times," p. 249. ⁴ *Ibid.*

supported by Origen's allegorical manner of interpretation." ¹

(b) Life of Moses. Here is a specimen of Origen's allegorizing: "The king of Egypt is the devil; the male and female children of the Hebrews are the rational and animal faculties of the soul; the midwives are the Old and New Testaments. Pharaoh's daughter is the Church; Moses is the law; the ark and the flags in which he was found are the absurd and carnal glosses of the Jews." ² He regards the whole life of Moses as merely allegorical.

(c) Who are the "dreamers"? Who are the "visionaries"? The pre-millenarians who hold to literal meaning or the higher critics who explain the Bible as allegory, as mythology, as fiction?

317. The Path to Infidelity. For a moment let us follow the path which Origen trod and see the logical result of departure from literal interpretation.

(a) The late Professor C. W. Pearson, of North Western University, asserts that "the Biblical stories of Christ's bringing the dead to life and of His walking on the water are poetic fancies and untrue." ³ Haldeman speaks of a theological professor who scouts the idea that God wrote the commandments on tables of stone, because He "never was a stone-mason!" ⁴ Belshazzar, however, had no doubt that his doom was written on the wall by Almighty God, and this king had no thought of insinuating that Jehovah never was a fresco-painter. Attempts thus to ridicule a literal understanding of the sacred narratives border closely upon blasphemy.

(b) Ingersoll retires. Some years since, the editor of the *Minneapolis Times*, in paying tribute to R. G. Ingersoll, the noted infidel, wrote: "His attacks upon the Bible are identical with the results of the Higher Criticism, which are gradually being adopted by the churches themselves. . . . As far as belief is concerned, Robert

¹ Quoted by Seiss, "Last Times," p. 249.

² *Ibid.*

³ Sims, "Shadows," p. 112.

⁴ "Signs of the Times," 1910, p. 14.

Ingersoll could occupy the chair of ethics in any non-sectarian college, or the pulpit in any Unitarian church. In addressing a ministerial meeting L. W. Munhall remarked that "when Ingersoll was asked by a friend why he no longer gave his lecture against the Bible, he replied, 'The professors and preachers are doing that work much better than I possibly can, and their influence is much greater than mine.'"¹

(c) A preacher's verdict. A pastor of one of the largest and most influential churches in New York City, addressing a ministerial meeting composed of more than four hundred preachers, expressed the following sentiments which were endorsed by the majority of his auditors: "The authorship of the greater part of the Old Testament is unknown. The New Testament contains many contradictions. The truth of such Bible stories as Jonah and the whale, the fate of Lot's wife, Elijah's ascension, the age of Methuselah, Daniel in the lion's den, and God speaking to Moses from the burning bush, is questioned."² (See Tyndale, 132.)

With such utterances from the ministry need it be thought strange that many are rejecting the doctrine of the future punishment of the wicked and believing that all mankind is destined eventually to bask in the bowers of Paradise? The methods of interpretation above illustrated are perilous to mankind and grievous to Almighty God.³

318. **Safety in Literal Interpretation.** There is safety in the faith of that childlike simplicity which takes the Scriptures to mean what they say. "Christ knew what He wished to say, and how to say what

¹ Sims, "Bridegroom," p. 71.

² *Ibid.*, p. 69, with names and full details.

³ Good illustrations and inferential sermons teaching truth clearly established by a literal interpretation of the Scriptures are generally appreciated. But doctrines which are not supported by literal interpretation rest upon a very unsafe foundation.

He meant," remarks Seiss, "and I find myself bound to understand Him to mean just what He says."¹

319. Rules of Interpretation. The opinions of eminent authorities on rules of interpretation are warnings against departure from the literal meaning of the language employed.

(a) "Theologians are right," says Ernesti, "when they affirm the literal sense to be the only true one;" and with Hooker we should "hold it for a most infallible rule in expositions of sacred Scripture, that when a literal construction will stand, the farthest from the letter is commonly the worst."² Moses Stuart, Vitringa, and others make similar statements.

(b) Sidney Collett, in his excellent book, "All About the Bible," gives remarkable proof showing that they are correct who interpret the Scriptures literally. In former times many Scriptures pertaining to scientific and astronomical subjects were considered absurd or inexplicable, but now we see archeology, science and astronomy coming forward as tardy witnesses and modestly testifying that everything in the Bible relative to these subjects is demonstrated to have been literally correct and true to the letter of the sacred narrative.

320. Analogy. By analogy and parallels plainly visible some writers have taken Old Testament prophecies pointing to the second advent and have applied them to various phases of Christian experience during this dispensation, denying that they have any other significance. Let us illustrate.

(a) Christ has come now to "stand at the door and knock" (Rev. iii. 20); He comes when a soul is regenerated (Matt. i. 21); He comes when "two or three are gathered together" in His name, and is found "in the

¹ "Last Times," p. 26.

² Quoted by Seiss, "Last Times," p. 116.

midst of them " (Matt. xviii. 20); here and now we have fellowship with Jesus Christ (1 John i. 3); He comes in the hour of death and drives the shadows away. These are divine manifestations understood and enjoyed by all of God's children. The Holy Spirit, the Comforter, is God with us and in us. But Jesus of Nazareth will truly come again as personally as He ascended from the Mount of Olives.

Let us, for a moment, erase history back to the date of Isaiah's prophecy. Taking our position with Isaiah and other prophets we look forward to the first advent. That Christ shall be born of a virgin may be regarded by some as a "carnal" advent, and that the features of His life as sketched by Isaiah are not to be accepted in a "materialistic" sense is a very natural conclusion when we consider that the Messianic portrait is made by the pen of a poet-prophet. Read the vivid fifty-third chapter of Isaiah.

(b) Now for the observation. We see the *birth* of Christ in those who are "born of the Spirit" (John iii. 5, 6), having "Christ formed" in them (Gal. iv. 19) their "hope of glory" (Col. i. 27). We see the *sufferings* of Christ in the martyrdom of saints who are as "the apple of His eye" (Zech. ii. 8), and we see His *humiliation* in divine condescension to pardon vile humanity. We see His *death* in apostasy and abandonment of truth as depicted in the story of the judgment hall and the cross. We behold His *resurrection* in the rising of souls into "newness of life" (Rom. vi. 4; Col. iii. 1), and their being "not of the world" (John xv. 19). We witness His *ascension* in the triumphant departure of faithful saints. Are not these things seen in Christian experience?

Remaining by the side of the old prophet, is not this interpretation of the birth, life, sufferings, death, resurrection and ascension of Christ more consonant with the genius of New Testament Christianity than the idea of a literal corporeal birth of a divine Messiah as the offspring of a poor and unknown virgin in a Bethlehem stable among donkeys and goats! (316). But this is the way the Saviour came, and may our tongue be palsied before we call it a "carnal" advent.

In view of these observations what insuperable difficulties lie in the way of our believing the Scriptures which teach that Christ will return in the clouds of heaven with power and great glory to reign on the earth during the triumph of the Latter Day? "Blessed are they that have not seen, and yet have believed" (John xx. 29).

321. Looking Forward to the Lord's Return. Two Jewish rabbis stand viewing the ruins of Zion. One weeps; the other rejoices.

"Why do you weep?" was asked.

"I weep," was the reply, "because of the literal fulfillment of prophecy."

"Well, I rejoice," was the response, "because of the literal fulfillment of prophecy."

One saw the present condition, and thought of the centuries gone. The other looked ahead and saw the exiles coming home. It is touching indeed to see the Jews of Jerusalem wailing at the ancient wall. They rejected their Messiah, and He rejected them. But with great mercy Jesus will again remember them. When we follow the footprints of Jesus the Jew from Bethlehem to Calvary we pause to weep long before we see the thorns upon His brow; we weep because the Scriptures have been so literally fulfilled. But when we read the Scriptures which point to His return, assured that they will be equally literally fulfilled, our spirits leap with joy as we behold the parting clouds unveil the splendour of the glory of His coming back again.

We look at an old log cabin in a lowly vale where a child of poverty first saw the light of day, and then we behold the uncovered heads of eminent statesmen

who pay their homage to the man of the hour as he is inaugurated the President of a great Republic. We have seen the Babe of Bethlehem grow to manhood and climb the hills of Palestine while He sought almost in vain for a place to lay His head. We have seen the sorrowful Man of Calvary stagger on the stony path as a suffering Messiah, but we shall see Him again on this very earth reigning in glory and majesty as literally as Solomon in the olden time. He will be glorious in His holiness.

322. Prophecies Quoted. The following are a few of the prophecies which point to the visible return of Christ to the earth and speak of the universality and triumph of His reign.

(a) "I know that my Redeemer . . . shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job xix. 25, 26).

(b) "His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east" (Zech. xiv. 4).

(c) "The Lord shall be king over all the earth" (Zech. xiv. 9). (See 2.)

(d) "The Lord alone shall be exalted in that day" (Isa. ii. 11).

(e) "He shall reign and prosper, and execute judgment and justice on the earth" (Jer. xxiii. 5, 6, with 2 Sam. viii. 15 and 1 Kings x. 9).

(f) "All kings shall fall down before Him, all nations shall serve Him" (Psa. lxxii. 11).

(g) They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4).

(h) "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child

shall die an hundred years old, but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them" (Isa. lxxv. 20, 21).

(i) "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the young child shall play on the hole of the asp, and the weaned child shall put his hand on the hole of the cockatrice' den" (Isa. xi. 6-8).

(j) "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14).

According to the Scriptures, such will be the Millennium. We behold its glory in the personal and visible presence of the King. Shall we not look forward towards that day with glad anticipation? Let us watch and pray that we may hasten the coming of Jesus.

Seeing that the promises of God are sure, and believing that the Prophets and Apostles mean exactly and literally what they write, we are ready now to begin our search of the sacred Scriptures with a full purpose to search diligently their precious teachings concerning the Lord's return. "To the law and to the testimony" (Isa. viii. 20).

SECTION VII.—THE RESURRECTION OF THE RIGHTEOUS IN RELATION TO THE LORD'S RETURN

XXXII.—THE FIRST RESURRECTION, MENTIONED IN THE TWENTIETH CHAPTER OF REVELA- TION, IS CORPOREAL AND PRE-MILLENNIAL

“Blessed and holy is he that hath part in the first resurrection”
(REV. xx. 6).

323. *Date of the Revelation.* The Book of Revelation is a Prophecy, the sayings of which we are not to seal. Failing to believe all that was written in the prophecies of old the Jews rejected Jesus when He came as a humble child. Let us then take warning, read Revelation as an actual prophecy and be ready when the Bridegroom comes.

It is of interest to know when the Book of Revelation was written. Some think it was written during the reign of Nero about the time of the destruction of Jerusalem by Titus in A. D. 70 and that much which it contains is a prophecy of that event. The general belief, however, is that it was written during the reign of Domitian, about A. D. 96.

(a) *Against A. D. 68.* There is no historical evidence in support of A. D. 70 or earlier. Irenæus (51), in the second century, wrote: “It [the Revelation] was seen no very long time ago, but almost in our own generation, at the close of Domitian’s reign.”¹ Ancient tradition is almost unanimous against the Neronian date. The great majority of able critics hold to A. D. 95–97.² Domitian’s

¹ “Against Heresies,” V, 30, § 3.

² M, VIII, 1064.

reign was A. D. 81-96. This does not accommodate the scheme of interpretation usually followed by those who adopt the Neronian date.

(b) *In favour of A. D. 96.* Waiving a long argument we point out a host of strong witnesses who testify that the Book of Revelation was written about 96 A. D.¹ The Revelation was written a quarter of a century after the destruction of Jerusalem by Titus.

324. The Seizure and Binding of Satan. Not when Revelation was written, but what this inspired Prophecy teaches, is the subject of vast importance which is now to engage our attention and prayerful consideration.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled” (Rev. xx. 1-3).

The binding of Satan is pre-millennial. On this point there is no question. But the popular idea that this binding is figurative and that the Church will bind the devil by a long and gradual process covering two thousand years or more, is not in harmony with the language of the text. Note the features.

¹ The Revelation was written A. D. 96 : Eusebius, Irenæus, Tertulian, Jerome, Primasius, Sulpicius Severus, Orosius, Victorinus ; later writers : Dupin, Bossuet, Tillemont, LeClerc, Turretin, Spanheim, Basnage, Lampe, Mill, Whitby, Lardner, Woodhouse, Tomline, Eichhorn, Burton, Clinton, Tregelles, Waddington, Milner, Mosheim, Gieseler, Elliott, M (VIII, 1064), Albert Barnes, William Smith, etc. (Elliott, I, 35-46, with citations ; Barnes “Notes,” pp. 28, 29 ; and works of above mentioned authorities).

325. The Divine Assailant. An angel descends from heaven with a key and a chain. "It is very probable," says Matthew Henry, "that this angel is no other than the Lord Jesus Christ."¹ "The particulars," according to Seiss, "would seem to indicate, as many able commentators have concluded, that he is the Lord Jesus Christ himself."² In Rev. i. 18 we see Christ with the "keys of hell and of death." He holds the key of the bottomless pit. In Rev. x. 1-7 we see Christ as a "mighty angel."

In the Old Testament the Son of God appears as the Jehovah-angel. The Lord, as an angel, appeared to Hagar (Gen. xvi. 7, 9-11, 13; xxi. 17-19); to Abraham (Gen. xxii. 11, 12); to Jacob (Gen. xxxi. 11-13); redeems Joseph (Gen. xlviii. 16); talks to Moses at the burning bush (Ex. iii. 2, 6, 14); rebukes Balaam (Numb. xxii. 22-26, 28, 31); speaks to Israelites at Bochim (Judges ii. 1-4); sits under an oak and instructs Gideon (Judges vi. 12-16); is identified at other times. Compare Isa. lxiii. 9 with Ex. xxxiii. 14, and Acts xxiii. 11 with xxvii. 23. See Hebrews i. 4, "Scofield Bible." Christ is the assailant.³

326. The Victim Seized. Satan, the devil, is seized. He is a literal, personal and well-known character. We are not ignorant of his devices. He is a spirit, but he is a literal and personal devil. The assailant being literal, the thing assailed is literal. Satan was a literal person when cast out of heaven; a literal person when he talked with Christ in the wilderness (Matt. iv. 1-11); a literal person when he came for dying infidels who saw him and shrieked aloud with horror; and a literal person when seized, bound, cast into the pit and sealed securely for a thousand years.

Wicked men, dying, have sworn that they heard the clanking of chains.

327. The Quick and Violent Seizure. The Assailant from heaven approaches the foe. He "seized him by violence—*ekratese*." The word denotes the employment of

¹ "Com.," VI, 1412, in loc.

² "Apoc.," III, 267.

³ Some believe the "archangel" (1 Thess. iv. 16) assails.

strength and force.”¹ “Quickly will he be bound,” says Wesley.² The word *ἐκράτησε* (*ekratese*) is used in the Scriptures to denote quick seizure of persons. The Son of Man will come “as the lightning” (Matt. xxiv. 27) and “avenge speedily” (Luke xviii. 8). The action will be quick, violent and decisive.

Instantaneous were the acts of Christ in working miracles, casting out demons, regenerating hearts, breaking the bands of death, enduing His people with Pentecost power; and quick will be His act when He lays hold on that old serpent, the Devil.

328. **The First Resurrection.** The resurrection of mankind will be universal. Every human being will be resurrected. Delivery from the grave will be general. The “blessed and holy” will be resurrected a thousand years before the wicked arise from the grave. This is the “first resurrection.” It is pre-millennial.

“I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection” (Rev. xx. 4-6).

329. No less celebrated an authority than Simcox, who writes the volume on Revelation in the Cambridge Bible series, makes this remark respecting pre-millennialism:

“This passage (Rev. xx. 4) is quite sufficient founda-

¹ Barnes, “Notes Rev.,” text.

² “Notes,” text. (See *κρατέω*, *krateō*.)

tion for the doctrine even if it stood alone; and there are many other prophecies which, if not teaching it so plainly, may fairly be understood to refer to it. . . . Now no Christian doubts that the second or general resurrection described in verse 12 will be literally realized. It is therefore very harsh to suppose that the first will be of a different kind. . . . Any view except the literal one seems exposed to insuperable exegetical difficulties."¹

330. **Contrasted with Verses 11-13.** All theologians of respectability give a literal interpretation to Rev. xx. 11-13,² describing a resurrection and judgment; and then the post-millennial writers with few exceptions assail the doctrine of a literal resurrection in Rev. xx. 5, 6 on the ground of the alleged symbolical character of the Apocalypse, apparently forgetting that both Scriptures are not only in the same book of alleged "highly wrought imagery" but also in the very same chapter of the Book of Revelation. The point by Simcox is well taken. Both Scriptures should be understood in a literal sense.³

331. **The Resurrections of the Text.** Both of these resurrections are bodily—corporeal, or else both are spiritual. If not, then, as Dean Alford observes, "there is an end to all significance in language and Scripture is wiped out as a definite testimony to anything."⁴

(a) Merrill and Steele make both resurrections corporeal. Whitby, Faber and Brown make both spiritual (291, note f). These writers are post-millenarians and accredited authorities. All pre-millenarians make both

¹ "Cam. Bible, Revelation," pp. 122, 124, 125.

² See 420 for text of Rev. xx. 11-13.

³ See Dr. Steele's remark on Zech. xiv. (315 d). Is he willing to apply this rule to Rev. xx.?

⁴ Blackstone, p. 59, quoting Alford at some length.

resurrections corporeal and appreciate the support of Merrill and Steele.

(b) Why do Whitby, Faber and Brown make the second resurrection spiritual in nature? Verses 7-9 locate a period of time between the mention of the second resurrection and that of verse 12. But note these points: (1) After Satan is loosed for a final demonstration his lease of time will likely be short. (2) "But the rest of the dead lived not again *until* the thousand years were finished." *Ews (heos)* "*until*," does not mean *immediately after*. *Ews (heos)* is also translated *till*. In Matt. xvi. 28 Christ declares that some of His disciples shall not taste of death "*till* they see the Son of man coming in His kingdom." This was seen six days later when Christ was transfigured; but some say, at Pentecost. In either case did the disciples die immediately after the event? No. And neither do "the rest of the dead" rise immediately after the thousand years are finished. Their rising is seen in verse 12, and is corporeal (52c).

332. Doctrines; Principles; Martyr Spirit. Whitby, spiritualizing the "first resurrection," makes it a revival of the cause, principles, doctrines, character and spirit of the early martyrs and saints (117). He illustrates by citing Elias in John the Baptist. He is followed, with more or less elaboration, by Faber, Brown, and later post-millenarians. The conclusion is purely inferential. But the argument calls for a reply.

(a) It was *persons* "that were beheaded for the witness of Jesus" whom John saw resurrected, rather than *characteristics, attributes or principles*. The language is specific.

(b) Resurrection presupposes death. The resurrection must be the same in nature as the death. In Ezekiel's vision of "dry bones" the death and the resurrection is national, relating to the Jews (Ezek. xxxvii. 1-14); in the parable of the prodigal son the boy who was "dead" socially and morally becomes "alive again" socially and

morally (Luke xvi. 24); and the martyrs seen in the text were beheaded literally and physically and they are resurrected physically.

(c) Whitby's development of ecclesiastical ascendancy precludes all possibility of the need of a martyr spirit.

(d) Holy people are resurrected. Since they were not dead in a spiritual sense their resurrection cannot be viewed as spiritual in nature.

(e) The first resurrection is not that of substitutes. Shall we place a martyr's crown on the head of a modern ecclesiastic who never was converted until environed by millennial glory and rendered immune from Satanic opposition? Shall we enthrone him as a substitute? Not when God has power to raise from the dead those who were beheaded for the witness of Jesus. They who *suffered* and *died* as martyrs are now resurrected and enthroned (2 Tim. ii. 12). They are worthy (51d).

(f) As to John the Baptist, in some respects he is the antitype of Elijah. But he was not Elijah, and we know it. Elijah will come before "the great and dreadful day of the Lord" (Mal. iv. 5) and by learned exegetes is identified as one of the "two witnesses" described in Rev. xi. 3-12.¹ Elijah never died in any sense whatever. How can we resurrect him?

333. "A Martyr Scene." Some have regarded the first resurrection as exclusively that of beheaded martyrs. They say it is "exclusively a martyr scene." John sees those who were "beheaded" as a distinct class among others who sit upon thrones.

(a) In his first broad sweep of vision he "saw thrones, and they sat upon them, and judgment was given unto them." Looking closely and more intently, his eyes fall

¹ Tertullian; Hilary the bishop of Poitiers; Ephrem Syrus; Joachim of Floris, the greatest exegete of the middle ages (124); Joseph A. Seiss, whose argument is certainly strong; many recent expositors. See Elliott, IV, 281, 310, 312, 391; Seiss, "Apoc.," in loc. On the prophecy concerning Elias see "Cambridge Bible, Mal. iv. 5," p. 39.

upon a particular and very interesting class of persons among those occupying thrones.

(b) “*And I saw the souls of them that were beheaded for the witness of Jesus.*” He sees redeemed saints from all generations and makes special mention of a certain class of martyrs. He is peculiarly interested in these martyrs because he saw some of them in Rev. vi. 9–11. “*They lived and reigned*”—not the martyrs only, but “*they*” whom he saw on thrones before he mentions the martyrs (Rev. xx. 4).

334. Souls. The term “souls” is used in the Bible in many places to designate persons living in their bodies.

Joseph called his father and kindred, “threescore and fifteen souls” (Acts vii. 14); “two hundred threescore and sixteen souls” were on a ship with Paul which was wrecked in the Mediterranean Sea (Acts xxvii. 37); in the ark of Noah “eight souls were saved by water” (1 Pet. iii. 20); under a vial of judgment wrath “every living soul died in the sea” (Rev. xvi. 3). Spirits are never “beheaded.”

For the use of the term “soul” to designate bodies see Lev. xvii. 12; Josh. x. 28, 30, 32, 35, 37, 39; Prov. vi. 30. *Ψυχή* (*psuche*) means body in Mark iii. 4; viii. 35; x. 45; Acts xv. 26; xxvii. 22; Rev. xii. 11.

“Sixteen hundred *souls*” sank on the *Titanic*.

335. The “Souls of Them.” Field argues that the phrase “of them” means souls distinguished from the body. He says:

“The word *souls* is often used to signify persons; and if John had said, ‘I saw the souls that were beheaded,’ we should have understood him to mean persons. But he says, ‘the souls *of them*,’ that is, of those persons who had been thus martyred; he must, therefore, be understood as meaning, not the entire person, but the soul as distinguished from the body.”¹

¹ “Theology,” p. 269.

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But let us observe in reply that in 1 Sam. xxv. 29 "*the soul of my lord*" and "*the souls of thine enemies*" are expressions designating persons living in their bodies. In Gen. xlv. 15 with verses 18, 22, 26, enumerating Jacob's sons, we read that "*all the souls of his sons and daughters* were thirty and three." Leah bore "sixteen souls"; Rachel, fourteen "souls"; "*all the souls that came with Jacob into Egypt, which came out of his loins,*" were living bodies. In Rom. ii. 9, 10 the expression "*every soul of man*" is synonymous with "*every man,*" and persons living in their bodies are designated (376). See Clarke's use of the phrase, "*not a soul of them*" (399 d).

"The souls of them that were beheaded" means the bodies of martyrs. Steele admits it; and Merrill, with penetrating legal mind, so teaches (291, note b).

We have viewed the "first resurrection" from many opposite points on the surrounding field of vision and at each observation it is seen to be corporeal and pre-millennial. May we be numbered among the "blessed and holy" who shall rise from the dead or be translated with living saints to enjoy the millennial splendour of the Latter Day.

XXXIII.—THAT THE RESURRECTION OF THE SAINTS IS PRE-MILLENNIAL IS SEEN IN THE GENERAL TEACHING OF THE SCRIPTURES

"One shall be taken, and the other left" (MATT. xxiv. 40, 41).

336. **Trend of Scripture.** We have heard the testimony of Simcox asserting that Rev. xx. 4 "is quite sufficient foundation for the doctrine [pre-millennialism] even if it stood alone" (329). Needham declares that "pre-millennialism does not base its claims on any single proof-text, or series of texts,

but rather on the whole trend of Scripture revelation." ¹ Revelation xx. 4 stands not alone, but appears rather as a summary of the whole tenor of Bible teaching.

337. The first resurrection we have seen as an event quite distinct from that which takes place at the end of the thousand years. The literal Greek rendering is *this resurrection that first*. Jeremy Taylor explains "a first and second resurrection even after this life," ² and St. Chrysostom taught that "the just shall rise before the wicked, that they may be first in the resurrection, not only in dignity, but in time." ³

338. **Some Taken; Some Left.** When Jesus comes some will be taken and others will be left (Matt. xxiv. 37-42).

Two are in bed, two in the field, two at the mill. One is taken, the other left (Luke xvii. 34-36). Somewhere, always, it is night; elsewhere, day. From every quarter Christ gathers His own (Matt. xxiv. 31). A wayward boy comes home; his praying mother is gone. People are missing! As God took Enoch, so they are taken. The dead in Christ go with them (349 b). Later, they return with Christ (377) who executes judgment (389) that, like the flood (Matt. xxiv. 39), takes away the wicked and admits the righteous to the kingdom (400), to which event the above Scriptures are also applied by many interpreters who teach the rapture of the Church before the tribulation. (See note, p. 261.)

"This generation," in Matt. xxiv. 34, is the Jews (363).⁴

¹ "Pop. and Crit. Bible Ency.," II, 1164.

² T, p. 180.

³ T, p. 193; Joseph Farmer, "Sober Inquiry," p. 115.

⁴ *Γενεά*, (*genea*), generation, means "race, kind, family, stock, breed" (All lexicons; "Scofield Bible"). Seiss, in the Appendix to his "Last Times," cites a long line of eminent commentators and exegetes as authority for this interpretation of *genea* in Matt. xxiv. 34.

339. **A Better Resurrection.** The ancient worthies were tortured to death, "not accepting deliverance, that they might obtain a better resurrection" (Heb. xi. 35). They desired a part in the first resurrection.

Had they renounced their faith in Christ, accepted deliverance, and died as sinners, their part would be in the second resurrection. They were holy people, having passed from death in a spiritual sense. As holy people, they rise with the "blessed and holy" whom Christ will raise a thousand years before the resurrection of damnation, of shame and of everlasting contempt (Dan. xii. 2; John v. 29). Therefore they obtain "a better resurrection."

340. **Out from Among the Dead.** Paul, the holy Apostle, hopes to "attain unto the resurrection of the dead" (Phil. iii. 11). He means the first resurrection, which is pre-millennial. If all, good and bad, were resurrected at the same time, it would be impossible to escape the resurrection.

The Greek by Tischendorf and Alford, and the oldest manuscripts, is *τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν*. It means, literally, *the out-resurrection from among the dead*. Olshausen says the "phrase would be inexplicable if it were not derived from the idea that out of the mass of the dead some would rise first."¹

341. **Significant Phrases.** Scripture phraseology clearly distinguishes the two resurrections.

(a) We see "the first resurrection" (Rev. xx. 6); "the resurrection of life" (John v. 29); of "everlasting life" (Dan. xii. 2); "of the just" (Luke xiv. 14); "a better resurrection" (Heb. xi. 35); "out from among the dead" (340); the resurrection of the "dead in Christ" (1 Thess. iv. 16); of them "that are Christ's at His coming" (1 Cor. xv. 23); and similar expressions. The con-

¹ Blackstone, p. 61, citing II, 183 of Amer. ed.

text shows in each place that the resurrection mentioned is separate from that of the wicked.

(b) Luke xx. 35 speaks of those "worthy to obtain (*τυχεῖν*, *enjoy*, as in Acts xxiv. 2) that world (*αἰών*, *age*, *dispensation*), and the resurrection which is from among the dead (*τῆς ἀναστάσεως τῆς ἐκ νεκρῶν*)," who "neither marry nor are given in marriage, but are as the angels which are in heaven." Here is a literal corporeal resurrection of a certain "worthy" class who *enjoy* the millennial *age* or *dispensation*. For further research consult Blackstone's excellent book, "Jesus is Coming," in which are cited more than fifty places in the New Testament showing similar distinctions in phraseology.¹

342. Daniel's Observation. Daniel xii. 2 speaks of "many" who shall be resurrected from their graves, and he makes a clear distinction between the two resurrections.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2).

Tregelles, supported by early commentators, together with the Gaonim, Professor Bush, Professor Whiting, and others, present the following rendering :

"And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those (the rest of the sleepers who do not awake at that time) shall be unto shame."²

343. The Jerusalem Saints. With the resurrection of Christ "many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many" (Matt. xxvii. 52, 53).

(1) "Many" were resurrected; (2) "saints," not sinners, were resurrected. (3) This is an object lesson.

¹ Pp. 59-61, particularly. ² Seiss "Last Times," pp. 100, 101.

Bishop Merrill believes they ascended to heaven with Christ.¹ We know they were actually resurrected. Like Enoch, God may have taken them. Christ, a "corn of wheat" (John xii. 24), was buried in the ground; a "wave-sheaf" (Lev. xxiii. 10-12), with Christ as the band, came forth as the "first-fruits" (1 Cor. xv. 20, 23). They ascended, unobserved, and went home to die no more. Possibly John the Baptist was among them along with early saints whose names we have read in the Hebrew Scriptures. We know not now, but we shall know hereafter. God help us to be accounted worthy to meet them in the morning.

344. **The Order of the Resurrection.** In 1 Cor. xv. 23 we see that "every man rises in his own order: Christ the first-fruits; afterwards they that are Christ's at His coming." The Greek word translated "order" is *τάγμα* (*tagma*), a military term which means *band* or *regiment*. The Apostle sees widely separated bands with each man in his proper regiment or division. They belong to opposite kingdoms.

In the resurrection, Christ and many saints who rise in and around Jerusalem appear as the first band. More than 1,900 years afterwards, "they that are Christ's at His coming" appear as the second band. "Then," but not immediately, "cometh the end" (verse 24), the last great body like a band of forlorn creatures ending the procession.

As there is a fixed space of more than 1,900 years between the first and second divisions it is natural to see a thousand years between the second and third main divisions. In the expression, "then cometh the end," the Greek *εἴτα* (*eita*) does not mean *immediately after*. Look at wheat as an illustration. In Mark iv. 28 we see "first the blade, then (*εἴτα*, *eita*) the ear, after that (*εἴτα*, *eita*) the

¹ "Sec. Coming," p. 164.

full corn in the ear." Compare the intervening spaces with the whole life of the wheat and observe the three stages of growth with relatively long periods between each stage. Our word *immediately* occurs fifty times in the New Testament and in no instance is it translated from *εἶτα* (*eita*). The words *εἶτα* (*eita*) and *ἐπειτα* (*epeita*) are used interchangeably (1 Cor. xv. 5-7). See *ἐπειτα* (*epeita*), rendered "then," in Gal. ii. 1, beginning the sentence: "Then fourteen years after I went up again to Jerusalem."

345. **Spiritual Life in Paradise** has been erroneously regarded by some as "the first resurrection" of Rev. xx. 5, 6. But *ἀνάστασις* (*anastasis*), here translated resurrection, and used thirty-nine times in the New Testament, always means the resurrection of the body. Other words are used to denote a spiritual rising from death in sin. If life in Paradise be the resurrection designated in Rev. xx. 5, 6, then every Christian is resurrected immediately when he dies. But this is not the meaning. Translation is not resurrection. When saints die their spirits are translated, not resurrected. The bodies of Enoch, Elijah, Christ and the living saints at the Lord's return, are examples of translation, and their spirits are translated. A saint, dying, leaves his body to be resurrected ; but his spirit, translated, sweeps away with an angel band.

346. "A Resurrection of the Dead, both of the Just and Unjust," mentioned by Paul in Acts xxiv. 15, is quoted by some who attempt to show that there is but one resurrection and that it includes both the righteous and the wicked.

However, this text militates not against the general teaching of the New Testament. But do not the just and

unjust rise simultaneously in one resurrection—"a resurrection"?

(a) Field says the Pharisees "taught that the resurrection would be partial, being confined to the bodies of the just,"¹ and McClintock and Strong note that many of the Jews who believed in the doctrine of the resurrection did not believe that the wicked will be resurrected.² To correct this error, and show that both will be resurrected, Paul utters the words of the text.

(b) The grammatical construction of the sentence proves not that both classes will be raised at the same time. Let us illustrate: There will be a migration from the East to the West, both of the rich and the poor. Does this sentence, if it were true, prove that both classes will migrate at the same time? It proves nothing more than that both classes will go west. Again: The Southland will be completely deserted. There will be a removal of the population, both of the white and the coloured. And so, as a fact, there will be a resurrection of the dead, both of the just and unjust. When completed, not a man will remain in his grave.

347. The Hour of the Resurrection. Post-millennial writers cite John v. 28 as a simultaneous resurrection of the righteous and the wicked. We read the passage:

"The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29).

"*All*" rise in one "*hour*." How long is this hour?

These are the words of Christ. To Him, then, we look for the interpretation.

Looking back three verses (verse 25) we find the "hour"

¹ "Theology," p. 276.

² M, VIII, 1054.

which "is coming, and now is," and which designates the length of the period of spiritual passing from "death unto life" (verse 24). This "hour" had then begun, was yet future, and has not ended. This hour is the entire period of salvation which at this time has lasted 1,900 years.

In the previous chapter Jesus is talking to the woman of Samaria at Jacob's well. In John iv. 21 He mentions a coming "hour." In verse 23 He says: "But the hour cometh, and now is, when true worshippers shall worship the father in spirit and in truth." (1) That "hour" had commenced when Christ was speaking—"and now is"; (2) it has not ended; (3) will it ever expire?

Permitting Christ to explain His own meaning, we see that He makes the *hour* of spiritual salvation and the *hour* of spiritual worship periods of indefinite length which are already nearly twice as long as the millennial period. The context forbids an interpretation which makes the "hour" of John v. 28 the twenty-fourth part of a solar day. Moreover, the two distinct resurrections are seen in verse 29.

The Greek *ὥρα* (*hora*), meaning hour, is translated "time" in John xvi. 4, where Christ speaks of a period of considerable length. John, who wrote the Gospel bearing his name, uses the term *ὥρα* (*hora*) twice in 1 John ii. 18, where it is translated "time," and where, according to Wesley's note, it means the whole of the present dispensation (180).

348. **The Last Day.** The resurrection of the righteous is to take place "at the last day" (John vi. 39, 40, 44, 54). This happy event will be the morning star of the long awaited millennial day seen by Job several thousand years ago (Job xix. 25, 26). Field says "the day of judgment is, indeed, another grand dispensation."¹ David Brown speaks repeatedly of the glory of "the Latter Day," by which he designates the Millennium. Of this day Merrill says

¹ "Theology," p. 278.

“we neither affirm nor deny anything as to its length.”¹

(a) Since Isaiah and other Old Testament prophets who point to the day of Christ describe events which according to their very nature must cover a long period of time, but which, nevertheless, are to come to pass “in that day,” we are obliged to conclude that this “*day*” is an era of long duration.

(b) In the New Testament the term “*day*” denotes a long period of time in John ix. 4; 2 Cor. vi. 2; Rom. x. 21; Heb. iv. 7, 8. Christ speaks of that day, saying: “Your father Abraham rejoiced to see my day; and he saw it and was glad” (John viii. 56). Another place not cited is Heb. iii. 8, 9 where “the day of temptation in the wilderness” is mentioned as a period of “forty years.”

(c) The saints arise early in the morning of the “latter day” (Job xix. 25) but the wicked remain in their graves until after the twilight hour. The wicked have no second probation.

349. The Last Trump. “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. xv. 51, 52). Since the blood of righteous Abel stained the site of his ancient altar the vast multitude of departed saints have waited long for the redemption of their bodies. Bugles have blown from earth and trumpets have sounded from heaven but we are waiting for the blast that will call the pilgrims home. “Be patient, therefore, brethren, unto the coming of the Lord” (Jas. v. 7).

(a) The wicked are not resurrected at this time.

¹ “Second Coming,” p. 209.

Verses 54-57 of the chapter cited make this so clear that special exposition is not required.

(b) In 1 Thess. iv. 16 we hear the trumpet sound calling forth the dead in Christ together with the living who meet Him in the air. We shall not all die; the living, translated, will be "changed" into incorruptibility. No trumpet sounds at the end of the thousand years. The series of tribulation trumpets in subsequent apocalyptic scenes is of a special order and is not related to the resurrection of mankind.

(c) But in Rev. x. 1-11 we hear a "mighty angel" sounding over land and sea that "time" shall be "no longer" (verses 1, 6). Here let these points be noted: (1) After this trumpet sounds John is told that he "must prophesy again before many peoples, and nations, and tongues, and kings" (verse 11); the end, therefore, is not yet. (2) It is not a resurrection trump, as the chapter shows. (3) The word translated "time" in this place denotes *delay*: there shall be no more delay before the realization of oncoming events.¹

(d) Returning to 1 Thess. iv. 16, it is not improbable that there are two blasts sounded in quick succession. The "trump of God" sounds and the dead arise; almost instantly it sounds again and the living are translated, but they all ascend together.

As a clear illustration, go back to old Mt. Sinai. Jehovah is to appear in majesty and power. The people are commanded to come up to the mount when the trumpet sounds. Neither God nor Moses gives them any warning that there will be more than one sound. The trumpet sounds very loud and the people tremble. The sound is premonitory and the people begin to move. The trumpet sound waxes louder and louder. The Lord comes down on Sinai and Moses ascends the mount. Moses ascended at the sound of the last trump, and yet like the intermittent blasts of a fire whistle it was one call to one

¹ Rotherham, Hind's "Interlinear Testament," American Revision Committee, and others, use "delay" instead of "time" in their translations. Seiss uses "delay."

place on one occasion for one purpose and for one class of people—the people of God (Ex. xix.). Likewise the last trump of 1 Cor. xv. 52 will be none other than the final blast of the trumpet call for appearance on the cloud encircled peak of rapturous translation and resurrection glory on the morning when the saints go up and the Lord comes down. “Blessed and holy is he that hath part in the first resurrection.” (Ex. xix. 9–11, 13, 16, 19.)

350. The Parting View. In the Scriptures we see two separate and distinct resurrections. Many a cloud of mist thus disappears. Dean Farrar, in the “Cambridge Bible” on St. Luke, observes that “the main difficulties in our Lord’s prophecy vanish when we bear in mind that Prophecy is like a landscape in which time and space are subordinated to eternal realities, and in which events look like hills seen chain behind chain which to the distant spectator appear as one.”¹

Looking along a line of telegraph poles each seems to overlap the other and all appear as one. Looking at two heavenly bodies in conjunction one partially eclipses the other and both present the aspect of a single star. We see the feet of Christ on the Mount of Olivet in the foreground and far beyond we discern the rising mountains that border on the vast eternity. The Millennium lies between.

¹ Ed. 1895, p. 315.

Note.—The reader may, for the present, omit Section VIII, and take up Section IX, on page 260. Section VIII is given the place it occupies because many subjects therein presented are better understood after viewing the first resurrection.

SECTION VIII.—THE WHOLE TENOR OF BIBLE TEACHING IS PRE-MILLENNIAL

XXXIV.—THE KINGDOM OF GOD

“Thy kingdom come” (MATT. vi. 10).

351. **Imperfect Vision.** We read of six blind men of Hindustan who went to see an elephant. Each man examined a certain part of the interesting animal, but no man examined more than one part. One man felt the trunk, another the tusks, another an ear; one the leg, one the tail, and another the side. Each in succession, with much vehemence, maintains that the elephant is like a snake, a spear, a fan, a tree, a rope, a wall. Each was partly right, and all were wrong.

We find “the kingdom of God” in the Scriptures. Some see one phase of it and fail to see any other. This partial view creates confusion. In one place the “kingdom” signifies one thing; in another place it signifies another thing.

352. **Kingdom Defined.** *Βασιλεία (basileia)*, Greek for *kingdom*, means “dominion; reign; rule; the exercise of kingly power.”¹

Of the “kingdom” in the Scriptures, West remarks: “In its fullness, it is past, it is present, it is to come; it is inward and spiritual existing now, it is outward and visible yet to exist; it is heavenly; it is a kingdom of grace; it is a kingdom of glory; it is earthly; it is temporal; it is everlasting. In its forms it is many, in its essence it is one.

¹ Robinson’s “Lexicon.”

It has various dispensations. It is above, it is below, and its highest consummation is the realization of the Will of God on earth as it is now realized in heaven; a consummation begun below, developed in the Age to come, and completed in the Eternal State. We cannot wonder, therefore, at the ardour of the early Christians in their hope of the advent, the resurrection of the righteous, the coming Kingdom and Glory, and on this very earth. It thrilled their souls. It led them to martyrdom."¹

353. The Church and the Kingdom. Schaff says the Church was founded in A. D. 30 on the day of Pentecost.² "Then," affirms Bishop Merrill, "the Son of Man came in His kingdom."³ But Adam Clarke, explaining Matt. xxiv. 30, 31, points to the destruction of Jerusalem in A. D. 70 and teaches that the Son of Man then came "in the clouds of heaven with power and great glory," and says "it was after this period that the kingdom of Christ began."⁴ The Christ who ascended did not return in A. D. 30 nor in A. D. 70 (310 b).

The coming of the Comforter, the Holy Spirit, depended upon the Lord's going away. After the ascension, Christ *sent* the Comforter (John xvi. 7). The person of Christ was absent; the person of the Holy Spirit was present. Merrill and Clarke differ. (See 291.)

The Church and the Kingdom are not synonymous.

354. The Transfiguration. Before Peter, James and John tasted of death Jesus took them up into a high mountain and gave them a glimpse of the power and glory of the millennial kingdom (Matt. xvii. 1-9). The promise made in Matt. xvi. 28 was then fulfilled. This was the kingdom in miniature.

¹ "J. W. and Pre.," p. 46.

² "Ch. Hist.," I, 59.

³ "Second Coming," p. 29.

⁴ "Com. N. T.," ed. 1834, I, 213.

In Moses we see the resurrection of the dead in Christ ; in Elijah, the translated saints. Moses and Elijah were actually there engaged in conversation with Christ (Luke ix. 30). Peter in his Epistle (1 Pet. i. 16-18) refers to this event. They felt the power ; they saw the "bright cloud" ; they beheld the glory. So will it be when the Lord returns.

355. "My Kingdom not of this World" (John xviii. 36). So Christ declares. He says also concerning His saints, "Ye are not of this world" (John xv. 19). But the saints are in this world, although not of it, being born from above (John iii. 3, 8). The Millennium will be on earth after the Lord returns.

(a) *Trench and others on the "kingdom."* "Not the unfolding of any powers which already existed in the world,—a kingdom not rising, as those other kingdoms, 'out of the earth,' but a new power brought into the world from above."¹ Edward King observes that it is "not derived from any powers or authority in this world,"² and Alford remarks that "this kingdom is over this world," but not "established by this world's power."³ The Greek preposition *ἐκ* (*ek*) means *out of*. My kingdom issues not from this world, is the meaning of the text.

(b) *The kingdom within you.* "The kingdom of God is within (*ἐντός entos, in the midst of*) you" (Luke xvii. 21). These words were spoken by the Lord to Christ-rejecting Pharisees in answer to a question (verse 20) ; their hearts were barren. The present spiritual kingdom which "cometh not by observation" is in the hearts of Christ and His disciples who *labour in the midst* of Pharisees. The kingdom of God was thus among them.

(c) "The kingdom of God is not meat and drink, but

¹ "On the Parables," 1878, p. 160.

² "Morsels of Criticism," I, 421.

³ "Com." in loc. ; so Krummacher, "Suffering Saviour," p. 248 ; Tholuck, "Light from the Cross," p. 171 ; and many others.

righteousness, peace, and joy in the Holy Ghost " (Rom. xiv. 17). But let us not forget that Jesus said to His disciples, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom" (Matt. xxvi. 29). "Blessed are ye that shall eat bread in the kingdom of God" (Luke xiv. 15); "I appoint unto you a kingdom . . . that ye may eat and drink at My table in My kingdom" (Luke xxii. 29, 30). These Scriptures point to the millennial kingdom. But eating and drinking does not make a home, nor is it the kingdom of the saints.

356. **Distinctions.** Distinguish clearly the various phases of the kingdom and difficulties disappear. To the spiritually undiscerning the Bible is full of paradoxes while to others it is admirable in its harmonies.

357. **Millennial Rest.** "There remaineth therefore a rest (*σαββατισμὸς sabbatismos, sabbath*) for the people of God" (Heb. iv. 9).¹

XXXV.—THE TREND OF THE AGE

"This present evil world" (GAL. i. 4).

The trend of the present age or dispensation shows no prospect of the Millennium until Jesus comes again (19-28).

358. **Evangelization of the World.** During this dispensation are we not to go into all the world and preach the Gospel to every creature and is it not generally known that Arthur T. Pierson sounded forth the slogan which calls for the evangelization of

¹ Written to the Hebrew Christians, who understood the meaning. (See 39 b.)

the world during the present generation? This question we answer in the affirmative. Pierson was a distinguished pre-millenarian (307).

(a) An evangelist (Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5) *εὐαγγελιστής* (*euaggelistes*) is "one who announces good tidings." The Greek word *εὐαγγελίζω* (*euaggelizo*), which means *evangelize*, is found in fifty-one places in the New Testament, and in forty-nine verses it is rendered "preach" while in the remaining two places it is "declare." The evangelization of the world is the preaching to all nations of the good tidings of the Gospel.

(b) But the Gospel "is the power of God unto salvation to every one that believeth" (Rom. i. 18). True, to every one "*that believeth*." As free moral agents men may or may not accept the Gospel. The preaching is to *all*; the blessing is to *him* "that believeth." To some it is "salvation"; to others it is "death unto death" (2 Cor. ii. 16). There will be no Millennium until Jesus returns.

359. Prevalence and Increase of Crime. On this subject testimony has been heard (19-28). Statistics prove that crime of various kinds is on the increase.

(a) Committees officially appointed in many cities for the investigation of vice have found deplorable conditions. The extent of the "white slave" traffic is appalling. The consumption of cigarettes is increasing annually by the billion, and these "coffin nails" have indeed fastened the cover of death over many a bright young man and woman. During the past few decades the increase in the number of divorces has been more than seven times greater than the increase in population. In some places legal measures have been adopted to restrain the wearing of immodest attire.

(b) The rapid growth of the heathen and Mohammedan population has been noted by James Johnston and Bishop McDowell (24). Such men know whereof they speak. The trend of the world is away from millennial glory.

(c) A century ago minerals for implements of war were

bought by the pound but now they are eagerly sought in hundred-ton quantities (26).

360. The Gospel not a Failure. "Narrow is the way that leadeth unto life, and few there be that find it" (Matt. vii. 14). "Many are called, but few are chosen" (Matt. xxii. 14). Does this reflect upon the power of the Gospel or make the work of the Holy Spirit a failure? No.

A faithful man of God, preaching a full Gospel and praying from house to house, rejoices over them that believe and are saved; but, though he weep between the porch and the altar, he fails to see the salvation of the majority of the people. Who is to blame? Was the preaching of John the Baptist a failure? Was the preaching of Christ a failure? Because converts fall and wander away was that revival a failure? Oh, wait, meekly wait, and murmur not. The Jews rejected Christ and turned away from Paul. Ever since that day God has been taking out of the Gentiles "a people for His name" (Acts xv. 14). The true Church is the ἐκκλησία (*ecclesia*)—the "called-out assembly" (353). Nowhere have all been converted, but everywhere the Gospel calls out some. In the aggregate we see a mighty host. The Jew, with his face unveiled, will turn again with a broken heart. When Jesus comes to reign on earth, encompassed by shining millions saved by the power of the Gospel, we shall see that it was not a failure. Although the Gospel of Christ is adequate to save to the uttermost every human being now living, the failure to see this result achieved lies in the fact that men choose death rather than life. Men are "lovers of pleasure more than lovers of God" (2 Tim. iii. 4).

361. This Age. In history the term *age* is used to signify a century or a certain period of time, as the "Dark Ages." In the Bible the Greek term αἰών (*aion*), meaning *age* or *dispensation*, usually designates what is commonly known as the Christian

era. The life and labour of Christian people is seen during this dispensation, but the age is evil.

(a) Paul speaks of "this present evil world" (*αἰών, aion, age*).—Gal. i. 4. He mentions "the god of this world" (*αἰών, aion*).—2 Cor. iv. 4. He says "the days are evil" (Eph. v. 16), and he regards it a small thing to be judged "of man's (*ἡμέρας, hemeras*) day" (1 Cor. iv. 3). "We wrestle . . . against the rulers of the darkness of this (*αἰών, aion*) world" (Eph. vi. 12). The "whole world (*κόσμος, kosmos*) lieth in wickedness" (1 John v. 19). "Be not conformed to this world" (*αἰών, aion, age, or dispensation*).—Rom. xii. 2. This is man's day, an evil age; but the Lord's, and that of the saints, is coming. The Lord will soon return.

(b) Until the Lord returns good and evil forces will flourish together (Matt. xiii. 13-49; 1 Tim. iv. 1; 2 Tim. iii. 1-5; 2 Thess. ii. 7, 8); false teachers will continue (Matt. vii. 22, 23; 2 Tim. iii. 13; 2 Pet. ii. 1-3); persecution will last (Mark x. 30; John xv. 20; 2 Tim. iii. 12); suffering will not cease nor millennial glory be seen (Rom. viii. 17-19; 1 Cor. iv. 8; 2 Thess. i. 5-7; 1 Pet. i. 6, 7, 11; v. 1-5); men will be rebellious (Matt. xxii. 1-14; Luke xii. 49, 53; xix. 12-27); the Jews remain in unbelief (Luke xxi. 24; Matt. xxiii. 38, 39; Rom. xi. 25-27); the power of the devil continue (Rom. xii. 2; vi. 11, 12; Eph. ii. 1, 2; 2 Thess. ii. 7-12; 1 John v. 19; Rev. xx. 1-3); and corruption remain amid civilization and culture (Luke xxi. 8-11, 25-27; Rom. viii. 22, 23; Heb. xii. 25-29). Read Matt. xxiv. 12, 37-39 with Gen. vi. 2, 5; 2 Thess. ii. 3; James v. 1-5; 2 Peter iii. 3, 4; Jude 18; Rev. iii. 15-18.

362. **The Coming Age.** Clement, Justin Martyr and other early Fathers (32, 40, 50) speak of the "future age," the "age to come," and the "coming kingdom," by which they meant the Millennial Age.¹

¹ Nathaniel West, "J. W. and Pre.," p. 46.

They looked for the Millennial age to follow the Lord's return.

XXXVI.—THE JEW

“The Jew first” (Rom. ii. 9, 10).

363. “Frederick the Great once demanded proof in one word that the Bible was inspired. The answer given was ‘Jew’—an answer which must appeal to all. . . . In accordance with Jehovah’s oft-repeated warning, the Jews are scattered among the nations; but, unlike all other people on the face of the earth, they never lose their nationality by assimilating themselves with other people amongst whom they dwell; and hence, in equally strict accord with Balaam’s prophecy, wherever they are found they always ‘dwell alone’ and are not reckoned among the nations!”¹ (See Numbers xxiii. 9.)

“Their preservation,” says Bishop Newton, “is really one of the most illustrious acts of Divine Providence. They are dispersed among all nations, yet not confounded with any. . . . They can produce their pedigree from the beginning of the world. . . . After wars, massacres and persecutions they still subsist; they are still quite numerous. What but a supernatural power could have preserved them in such a manner as no other nation on earth has been preserved?”²

364. **Trodden Down.** Jesus, the Jew, came to His own, but they received Him not (John i. 11). They rejected the Saviour. They have been dispersed, oppressed, and trodden down. Their ancient

¹ Sidney Collett, “All About the Bible,” pp. 154, 155.

² “Dissertation on the Prophecies,” VIII, section 2.

city has been held by the Romans, Saracens, Franks, Mamelukes and Turks.

In A. D. 70 the Romans, under Titus, besieged the city of Jerusalem and razed it to the ground. Josephus relates the harrowing details. "Since then the holy city has lain at the mercy of the Gentiles, and will so remain until the times of the Gentiles are fulfilled."¹

365. Restored. In a spiritual sense the promises of God to the children of Abraham are realized by all people who are circumcised in heart and accounted inwardly as Jews (Rom. ii. 28, 29), but we must remember that every promise made to the Jewish people will be literally fulfilled. God hath not cast them off forever. (See Rom. ii. 5-10.)

(a) Samuel Wakefield declares that "a future restoration awaits this people, and will be to the world a glorious demonstration of the truth of prophecy. . . . Three things are certain: the Jews themselves expect it; they are preserved by the providence of God as a distinct people for their country; and their country, which is in fact possessed by no one, is preserved for them."²

(b) Adam Clarke exclaims: "The conversion of the Jews will be a subject of peculiar delight and exultation to God Himself! There will be more than ordinary joy in heaven when the Jews return to God through Christ. This event cannot be at a great distance. . . . On their conversion to Christianity they shall become as eminent as they ever were in the most illustrious days of their history"³ (399).

366. A Scripture Outline.

(a) The Abrahamic covenant (Gen. xii. 1-3; xiii. 14-17) promised land never yet wholly possessed (Gen. xv. 18).

¹ M, IV, 841.

² "Theology," 1869, p. 96.

³ "Com." on Zeph. iii. 17, 20, in 1824.

(b) Spiritual blindness will be removed when "the fullness of the Gentiles be come in" (Rom. xi. 25, 26).

(c) The tabernacle of David will be rebuilt (Amos ix. 11-15; Acts xv. 16) (311).

(d) In Isa. lxi. 1-7 we see both advents. *Now* is the "acceptable year of the Lord" (verse 5 with Luke iv. 16-21). *Then*, when Christ returns, will be the "day of vengeance" (verse 2 with 2 Thess. i. 7-10). Isa. lxi. 4 and Acts xv. 16 view the same event. "The Lord will set His hand again the second time to recover the remnant of His people" (Isa. xi. 11); "they shall dwell in their own land" (Jer. xxiii. 8); "ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. viii. 23).

(e) The Jews will be rulers over former oppressors (Isa. xiv. 2). After the Babylonian captivity they were servants (Neh. ix. 36).

(f) They will have a King (Ezek. xxxvii. 22, 24, 25). "David, my servant" in Ezek. xxxvii. 24, 25 is Christ, as is seen in Ezek. xxxiv. 23, 24, according to Adam Clarke. The Lord as King will reign and prosper, and execute judgment and justice (Jer. xxiii. 5). See Jer. xxx. 9; xxxiii. 15; Hos. iii. 5; Luke i. 32; Acts ii. 29, 30 (311, 312).

(g) They will have judges on a divinely exalted order after the ancient theocratic form of government (Judges ii. 18; Isa. i. 26; Matt. xix. 28).

(h) There will be a judgment of Gentile nations more dreadful than that of any former occasion (Joel iii. 1, 2, 12; Zeph. iii. 8; Matt. xxv. 31-46). (See 389-400.)

(i) This judgment ends the present age (Joel iii. 13; Matt. xiii. 39). "All Israel shall be saved . . . the Deliverer shall turn away ungodliness from Jacob" (Rom. xi. 26), and they shall see Him whom they have pierced" (Zech. xii. 10). (See 404.)

(j) The glory of the Lord will fill the earth (Hab. ii. 14).

(k) On Romans xi. 27 Adam Clarke subjoins the following Old Testament Scriptures relating to the Jewish commonwealth and awaiting fulfillment: Isa. ii. 2-5;

xix. 24, 25; xxv. 6-12; xxx. 18, 19, 26; lx.; lxxv. 18-25; Jer. xxxi. 10-12; xlv. 27, 28; Ezek. xx. 40-44; xxviii. 25, 26; xxxiv. 20-31; xxxvi. 8-15; xxxvii. 21-28; xxxix. 25-29; Joel iii. 1, 2, 17; Amos ix. 9-15; Obad. 17, 21; Micah iv. 3-7; vii. 18-20; Zeph. iii. 19, 20.

XXXVII.—OBSERVATIONS ON VARIOUS SUBJECTS

“Search the Scriptures . . . they are they which testify of me” (JOHN v. 39).

We shall examine a few Scriptures frequently shown as the promise of a Millennium before the Lord returns. We shall then present a number of subjects which we cannot reconcile with the post-millennial foreview of the coming of the Lord.

OBJECTIONS WEIGHED

367. **The Parable of the Leaven.** In Matt. xiii. 33 we read the parable of the leaven.

“The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened.”

Some, using this parable in a good sense, illustrate the operations of divine grace in the soul. Some post-millennial writers see in it the promise of a converted world before the Lord returns. This it does not prove. Others, viewing in it a good meaning, look beyond the Lord's return and see its consummation in the millennial kingdom.

(a) Applying rules of interpretation adopted by numerous post-millennial writers we shall examine this text. (1) It is a parable. (2) “Leaven,” used here in a figurative sense, must be interpreted according to its general meaning in literal usage. (3) Literally, it denotes sin. (4) Therefore here it denotes apostasy.

(b) The Lord's teaching. Christ gives us no interpretation of this parable, but in His discourse He utters and interprets the parable of the tares (372) and of the net (373), unto which He likens the same "kingdom of heaven" (Matt. xiii. 24, 33, 47). Since our Lord's interpretation of these parables proves that there will be no Millennium until His return, therefore any interpretation by man which makes the parable of the leaven teach a contrary doctrine is incorrect.

(c) Uninterpreted parables are inadequate proof-texts.

(d) While this parable may be used to illustrate the general diffusion of Christian doctrine it fails even as an illustration to signify anything else. (1) The leaven of the Jews and of modern bacteriology is rank poison.¹ (2) The carbonic acid gas, escaping, makes the bread expand; the heat kills the putrid bacteria.

(e) While leaven is the divinely chosen symbol of corruption, salt, its opposite, is the emblem of grace and holiness.

(f) If we say, however, that the Gospel leavens the world, what does this prove? Leaven operates as it proceeds and the mass through which it has passed is then leavened. Take the city of Jerusalem as the centre of the lump to be leavened. After 1,900 years, is Jerusalem leavened? Mosheim tells us that "the Gospel first penetrated into the immense empire of China about the year 637, and that there are unexceptional proofs that the northern parts of China, even before this country, abounded with Christians. Alas! brethren, where are the remains of those churches now?"² Has that portion of China been leavened since the seventh century? "The Nestorians, who dwelt in Syria, Persia, and India, preached to the fierce and barbarous nations who lived in the remotest borders and deserts of Asia with remarkable success."³ The parable of the leaven, at every turn, fails to

¹ See art. "Bread," by C. F. Chandler, "Univ. Cyclo.," II, 144; art. "Fermentation," by Ira Remsen, *Ibid.*, IV, 295, 297, 301; Adam Clarke, "Com. Ex. xii. 8," I, 336; M, V, 308.

² "Eccl. Hist.," I, 431.

³ *Ibid.*

prove what some have read between its lines.¹ No spot on earth is now enjoying Millennial glory. The devil, loose, finds access to every sanctuary. Mighty revivals are often followed by fearful apostasy. Millennial glory, world-wide in extent and a thousand years long in duration, will follow the Lord's return.

368. The Parable of the Mustard Seed. It seems unfortunate that those who avoid the "figurative" book of Revelation must rely upon uninterpreted parables to confute the plain and obvious teaching of the Apocalypse. The parable of the mustard seed is not interpreted by the Saviour nor by any of the inspired writers. This tiny seed, sown in the field, becomes a tree in the branches of which the birds of the air find a lodging-place (Matt. xiii. 31, 32). In this discourse the fowls of the air devouring the seed of the sower (verse 4) are interpreted by the Saviour as being "the wicked one" (verse 19).

If all who unite with the visible church were the true children of God we might hope to see ecclesiastical ascendancy triumph over the wickedness of the world; but the Laodicean church at the approaching end of this age has its denominational branches bending under the weight of fowls that are foul in more than one particular. Close observers see the corrupt political fowl, the greedy financial fowl, the bloated whiskey fowl, the licentious society fowl and many a gorgeous bird of fashion. They are not all doves and yet they gather to lodge in the tree. Few become doves.

369. The Stone that Daniel Saw. Daniel's interpretation of Nebuchadnezzar's dream (Dan. ii. 31-45) is often used to teach that the kingdom of

¹ A woman, kneading dough, uses her fists with such violence that we hear the sound of the impact. The strokes of judgment are impending (Isa. xxvi. 9, 10).

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God in its present spiritual aspect is destined gradually to subdue all iniquity and fill the earth with millennial glory prior to the return of Christ. In reality it teaches that the coming of the Lord will bring the Millennium.

(a) The image is seen in completed form before it is touched.

(b) As soon as the stone appears it smites the image.

(c) The feet and toes, the last form of Gentile world-power, are the first to be struck.

(d) The collapse of the image is instantaneous.

(e) The substance of the image, instead of being converted into the substance of the smiting stone, is scattered like chaff from a summer threshing floor and borne away by the wind (verse 35).

(f) After the collapse and disappearance of the image the smiting stone, instead of slowly growing, immediately becomes a great mountain and fills the whole earth.

The dream of the image as interpreted by Daniel is a vision of the appearing of Christ and His kingdom bringing tribulation judgment to earth's assembled nations. The ungodly "are like the chaff which the wind driveth away" (Psa. i. 4). (See 389-395.) This superseding kingdom must be as literal as the four kingdoms superseded.

370. The Restoration of All Things. Acts iii. 21 has been understood by some writers to mean that Christ will not return from heaven until after the Millennium.

"He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of His holy prophets since the world began" (Acts iii. 20, 21).

In this place the term "restitution" has been understood to mean *fulfillment*. This is not the meaning of the original word. Christ returns and

with His return the millennial kingdom dates its commencement.

(a) Ἀποκατάστασις (*apokatastasis*) is the Greek word here rendered "restitution." Acts i. 6 is the only other place in which the word is used. Its literal meaning is *restoration*, and not *fulfillment*. The word *fulfill* in its various forms is found over one hundred times in the New Testament and in not a single instance is it translated from *apokatastasis* nor from any form of that word.

(b) The heaven retains Christ not until the restoration of all things, but "until *the times* of the restitution (*restoration*) of all things." When the time for restoration arrives the Son of God appears on the scene. He destroys Antichrist (375); restores the kingdom in power and great glory commensurate with divine majesty.

(c) In Attic Greek literature the word ἀποκατάστασις (*apokatastasis*) often signifies "*a putting down again*." When heaven releases Christ He will find "the god of this world" (2 Cor. iv. 4), "the prince of the power of the air" (Eph. ii. 2), boasting of Satanic achievement and pointing to Antichrist enthroned (376).

This same Jesus, who in the day of His humiliation was sorely tempted by the devil, now returns triumphing in the greatness of His strength, and quickly seizing the old usurper puts him down again with such tremendous force that Satan is reminded of his pre-Adamic descent when he fell like lightning from on high. *Then* he was hurled from heaven to earth; *now* he is cast into the bottomless pit. Christ "beheld Satan as lightning fall from heaven" (Luke x. 18), and may it not have been He who cast the revolter down? Now Satan sustains the second fall. We note the second "down," not on a mat, but into the pit; not for a few seconds, but for a thousand years. Satan is "down and out." (See 326, 327.)

Since the devil did the damage that the Lord must now repair the old serpent is removed before Christ begins the work of restoration.

371. **Animal Restoration.** The influence of Chris-

tianity and the power of the Gospel to transform savage characters into meek followers of Christ is believed by some to be the teaching of Isa. xi. 6-8; lxxv. 25, in which we see the "wolf" and the "leopard" lying down with the "lamb" and the "kid." Whatever illustrative value may be seen, the real meaning of the passage lies in its literal interpretation. (For full text see 322 i.)

(a) An application of the rules of rhetoric proves that it is not an allegory and the laws of exegesis will not allow the figurative interpretation.

(b) All things will not be restored unless the animal kingdom is included. The animal and vegetable kingdoms will be restored. Adam Clarke assigns ten cogent reasons for belief in the literal restoration of the animal kingdom ;¹ John Wesley devotes a whole sermon in support of literal restoration ;² John Fletcher teaches a literal restoration of the animal kingdom to Edenic gentleness.³ Carnivorous animals become herbivorous.⁴

DIRECT EVIDENCE OFFERED

We now proceed to the examination of several Scriptures showing that the Millennium will not precede the Lord's return.

372. **The Parable of the Tares.** In Matt. xiii. 24-30, 36-42 we read the parable of the tares with the interpretation thereof. After Christ stated this parable, and before He gave the interpretation, He uttered the parables of the leaven and mustard seed (367, 368) which remain uninterpreted by divine authority. According to the interpretation of the

¹ "Com., N. T.," II, 101.

² "Sermons," II, 54.

³ "Works," III, 524.

⁴ See Cheyne, George Adam Smith and Birks quoted by Peloubet, "Select Notes," 1892, p. 13. Read poems by Pope, Pollock and Bickersteth.

parable of the tares there will be no Millennium until after the Lord returns.

(a) "The field is the (*κόσμος, kosmos*) world" on which we live; "the harvest is the end of the (*αἰών, aion*) world" or present dispensation; "the tares are the children of the wicked one" (verses 38, 39). On earth during this age the wicked shall continue. At the end of this age the separation is pre-millennial (390, 391).

(b) Tares have always been more numerous than wheat. As long as the devil is not bound he will sow tares which will grow and flourish. Wheat does not out-grow tares; we are forbidden to root them out (verse 29).

(c) Present agencies are adequate for the salvation of all; failure lies at the door of the wicked; they are called but refuse to come. When post-millennial writers assert that present agencies will produce the Millennium before the Lord's return they virtually declare that these agencies have been a failure for 1,900 years. There has never been a square mile on earth where millennial conditions have prevailed during a single decade of history in the annals of the human race. Agencies are adequate but the devil is loose and men are perverse (367 f).

373. The Parable of the Net. The net, cast into the sea, is drawn to the shore and found to contain good and bad (Matt. xiii. 47-50). The Lord interprets this parable and repeats His teaching as seen in the "tares." Christ and the heavenly harvesters come to make a separation. There has been no Millennium.

Not only in the sea, but also in the net, the "bad" are mixed with the "good." As "the field is the world," so here "the sea" must be the world. We fail to find a converted "net," much less a converted "sea," before the Lord returns. The separation occurs not until Christ returns to reign upon earth (185).

374. Prolonged Life. Isaiah says "there shall

be no more thence an infant of days, nor an old man that hath not filled his days ; for the child shall die a hundred years old, but the sinner a hundred years old shall be accursed" (Isa. lxxv. 20). Fletcher affirms that "the godly shall attain unto the years of the antediluvian patriarchs, and the wicked shall not live out half their days. . . . The very beasts of the field will partake of the happiness and glorious liberty of the sons of God."¹ This will not be realized until Christ returns.

(a) In Gen. v. 5, 8, 11, 14, 17, 20, 27 ; ix. 29 we find that the average age of the antediluvians mentioned was 912 years. Methuselah lacked thirty-one years of having lived a millennium. At the age of a hundred those men were children.

(b) Disobedience to the divine commands will not be tolerated during the Millennium. Every knee will bow in homage, every tongue will utter praise. Although individual apostasy will be possible, its duration will be short ; there will be prompt repentance or speedy destruction.

(c) Isa. lxxv. 20 fixes the period of the Millennium. (1) It is not in this dispensation. (2) It is not on the "new earth" in which there is "no more sea," "no more death," and "no night" (Rev. xxi. 1, 4, 25). Although Isa. lxxv. 17 looks beyond the Millennium, verses 18-25 describe the kingdom age itself. (3) The Millennium, thus clearly distinguished, lies between the present dispensation and the eternal state.

375. Daniel's Testimony Agrees with that of John. In Dan. vii. 13 we see the Son of Man coming "with the clouds of heaven." The advent is pre-millennial and the account agrees with John's narrative in Rev. xix. 11-21 ; xx. 1-7.

¹ "Works," III, 524.

Dan. vii. 13 is pre-millennial because at this juncture the kingdom has not been taken by the saints. It is *now* that there is "given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him" (verse 14). It is *now* judgment is given to the saints together with the kingdom (verse 22); and they and their kingdom are not above heaven, nor in heaven, but "the kingdom and dominion *under the whole heaven* is given to the saints of the most High" (verse 27).

376. **The Destruction of Antichrist.** In 2 Thess. ii. 1-8 we see the spirit of Antichrist when Paul wrote his Epistle. This spirit continues until the Lord's return. The Lord will encounter Antichrist as a personal being and destroy "that Wicked" with the "brightness of His coming" (verse 8). Therefore the advent of Christ is pre-millennial.

(a) "Antichrist the *person* is to be distinguished from the 'many antichrists' (1 John ii. 18), and the 'spirit of antichrist' (1 John iv. 3), which characterizes all. . . . The Antichrist is 'the beast out of the earth' (Rev. xiii. 11-17)." ¹ Or, that of Rev. xiii. 1-8.

(b) "The early Christians looked for Antichrist in a person, not in a polity or system." ² That Antichrist will be armed with Satanic powers as a personal bodily being was the opinion of Justin Martyr, Irenæus, Tertullian, Origen, Hippolytus, Cyprian, Victorinus, Lactantius, Cyril of Jerusalem, Jerome, Augustine, Chrysostom, Hilary, Ambrose, Theodoret, Gregory of Tours, and numerous others. ³

(c) That this Antichrist is a personal being is seen in Rev. xix. 20, where "the beast" with "the false prophet" cannot otherwise be consistently interpreted, and also in Rev. xx. 10 where in the same category we see the

¹ "Scofield Bible," p. 1342.

² M, I, 256, 257.

³ M, I, 256, 257; Greswell on the Parables (T, p. 301). Bishop W. X. Ninde ("The Life Beyond," Potts, 1899, p. 390), with recent authorities, believe Antichrist will be a personal, resurrected being.

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"beast," the "false prophet," and the "devil" (376). The devil is a personal being (326).

(d) The Lord's coming in 2 Thess. ii. 8 is His personal return. Παρουσία (*parousia*), the word translated "coming," means *personal presence*. The Greek word translated "brightness" is ἐπιφάνεια (*epiphaneia*), literally, *appearing*. It is used in 1 Tim. vi. 14; 2 Tim. i. 10; iv. 1, 8, where it refers to the personal coming of Christ. The Lord, coming in person, encounters the personal Antichrist, "that man of sin," that "son of perdition," "that Wicked" (2 Thess. ii. 3, 8 and context).

377. The Reign of the Saints. In Rev. v. 10 John beholds redeemed saints in glory; in heaven. In Rev. iv. 4 we see them crowned. Rev. vii. 9-17; xiv. 1-5 reveal resurrected saints in heaven. Saints in heaven, redeemed out of "every tongue, and people and nation" of the earth, exclaim: "We shall reign on the earth" (Rev. v. 10). In Rev. xx. 6 we have seen that this reign is corporeal, following the first resurrection (330-335, 389). Rev. iv. and onward is yet future.

(a) They say not that they *have* reigned, or that they *now* reign, but "we *shall* reign *on the earth*." The time is future; the place, on earth (Matt. v. 5).

(b) The call of Rev. iv. 1 "seems clearly to indicate the fulfillment of 1 Thess. iv. 14-17. The word 'church' does not again occur in the Revelation."—"*Scofield Bible*."

378. The Command to Watch. In the New Testament the thought of the imminent return of the Lord has always been a source of great inspiration to the waiting saints. They are repeatedly commanded to watch for the Lord's return. H. C. Trumbull declared that he could find nothing in the New Testament which would lead him to believe that

the Lord will give the world a thousand years' notice before His return.¹ As a single instance of the divine command to watch, we cite the parable of the ten virgins (Matt. xxv. 1-12). After speaking this parable the Saviour states the lesson which it teaches. This statement, which is explanatory, is not a part of the parable. Christ said :

“ Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh ” (Matt. xxv. 13).

(a) The command of the Lord requiring the saints to watch for His return is irreconcilable with the idea that the Millennium shall intervene. However, this command is in perfect harmony with the fact that the return of Christ will be pre-millennial.

The Millennium will be characterized negatively by the binding of Satan (324-327). This event will not be so imperceptible to the tempted saints of God that they will not know when it takes place. Positively, the universal spread of holiness like waters covering the sea will not be an achievement so insignificant that the people of God will be unable to discern its glorious reality. If events of such definite character, vast importance and long duration were to precede the return of Christ, we should have been instructed to watch for them. But we are told (1) that conditions exactly opposite in nature to those mentioned will precede the Lord's return. (2) We are never told to watch for the Millennium. (3) We are always commanded to watch for the return of the Lord.

Expect Him every hour. Love His appearing.

(b) Some have denied that Christ or the Apostles ever represented the second advent as *imminent*. One writer² gives us a unique illustration :

¹ Replying to a question asked through *The Sunday School Times*.

² J. T. Michael, “ Pre-millennialism,” N. Y., 1889.

258 THE RETURN SEEN IN SCRIPTURE

A passenger is waiting for a certain train. He is told that his train is imminent. Eighteen trains, far apart, pass the station, and the "imminent train" has not arrived. Did the station agent tell a falsehood or was the expected train imminent when the first arrived?

Eighteen centuries pass. The Lord's return is not yet seen. Christ could not have so represented His return. The event was not imminent.

The illustration given is open to criticism for various reasons.

(a) Christ and inspired Apostles certainly taught us to regard the return of the Lord as ever imminent.¹

(b) If a certain train on a single track is blocked by eighteen or more trains it is physically impossible for the last train to reach the station ahead of any of the others, but nothing can make it impossible for the Lord to return at any time.

(c) If the Jews as a nation had accepted the suffering Christ and embraced the doctrine of the Apostles, how long ago might Christ have returned.

(d) In apostolic days the Gospel had been preached to every nation. On the day of Pentecost there were at Jerusalem "devout men out of *every nation under heaven*" (Acts ii. 5); persecution scattered the fire—they "went *everywhere* preaching the word" (Acts viii. 4); "their sound went into *all the earth*, and their words unto the *ends of the world*" (Rom. x. 18), the hope of the Gospel being "preached to *every creature which is under heaven*" (Col. i. 23). Are these declarations divine falsehoods?

(e) The inhabitants of the Western Hemisphere came from the East. May they not have heard the Gospel before they saw the New World? (367 f.)

(c) According to the post-millennial scheme we are now much farther from the Millennium than were our Fathers 1,900 years ago, and the nearer we ap-

¹ See 4, 18 cg, 30-33, 40, 132, 134, 151, 227, 247, 259, 269 d.

proach this happy era the farther we are from its realization.

We have cited evidence of the highest authority proving that in 1888 there were on earth 200,000,000 more heathen than there were a hundred years prior to that date, and that the heathen are increasing seventy times more rapidly than the Christian converts (24). (See Tares, 372 bc.)

Verily, according to the post-millennial forecast the Apostolic Fathers (36, 39-44) saw in the eastern skies brighter glimmers of the millennial morning than we are able now to discern. But the command to watch for the coming of the Lord and the divine assurance that He may come at any time is the inspiration and the blessed hope of the saints of God.

SECTION IX.—PRE-MILLENNIAL JUDGMENT SCENES

XXXVIII.—THE JUDGMENT OF THE SAINTS

“Judgment must begin at the house of God” (1 PET. iv. 17).

WE have observed that the resurrection of the saints is pre-millennial (328–350). We are now approaching the great Day of Judgment which was always understood by the Jews to be a long period of time.¹ (See also 176, 221, 246, 348.) The Judgment will be general; it will be universal; all will be judged.

We fix our eyes first upon the judgment of the saints. Next in order we shall witness tribulation judgment scenes which terminate in the judgment of living nations. Then, passing onward, we shall see the wicked rise from death and hell to stand in the final and universal assemblage of every intelligence in the whole universe of God.

THE JUDGMENT OF THE SAINTS

379. **The Saints Caught Up.** Quickly and invisibly, unperceived by the world, the Lord will come as a thief in the night and catch away His waiting saints (Luke xxi. 34–36; 2 Pet. iii. 10). They will not be taken unawares (1 Thess. v. 4–6), but their removal will be a surprise to the world (51). The coming of Christ *for* His saints who meet Him

¹ Joseph Mede, quoted by Seiss, “Last Times,” p. 142.

in the air marks the commencement of divine preparations for the subsequent millennial reign. Some time will elapse before He comes *with* His saints to reign upon earth during the thousand years (51). The attraction between Christ and the saints is so strong that it would be almost impossible for them to remain on earth until He could reach terrestrial soil. The Magnet catches up the jewels.

380. Christ the Magnet. From Europe, Asia and America, and the seas that lie between, the needle of every compass points to the magnetic pole. Continuous straight lines extended from every needle converge at the common magnetic pole. So are the hearts of the saints drawn towards Christ above.

Take steel filings and cover them thinly with soil. From above, lower a powerful magnet. Quickly every particle of steel is caught up and they all cling to the magnet; the soil is left behind. The composition of the particles caught up is the same as that which draws them. So the holy Saviour, drawing near, catches up the holy saints. The impure are left behind.¹

In 1 Thess. iv. 17. the Greek word *ἀρπάζω* (*harpazo*), which is translated "caught up," means *to snatch away*. Thus are the saints caught away to Christ in the air.

381. No Condemnation. The blessed and holy

¹ When the Church (286 n) is removed and "he" that hindereth is "taken out of the way," then is revealed "that man of sin," or "that Wicked" (2 Thess. ii. 3-8). Tribulation follows (388).

Note.—In viewing the order of events attending the advent and the ushering in of the Millennium we would not be dogmatic even though restricted to short, assertive sentences. Our vision is imperfect. "Now" we "know in part." And if we err, it is in sincerity and with many devout associates. We love with a warm heart all who differ on other points if we may agree with the early Church that our Lord's return is pre-millennial and ever imminent. All will be plain in a little while.

who have part in the first resurrection are standing now "before the judgment seat of Christ" (Rom. xiv. 10). This judgment is pre-millennial and results not in condemnation. With respect to future destiny there are only two classes, the righteous and the wicked. Every individual is a child of God, or else he is not a child of God.

In this life the righteous are saved "from their sins" (Matt. i. 21); are the "children of God" (Rom. viii. 16); will not "come into condemnation" (John v. 24); are "justified from all things" (Acts xiii. 39); their sins and iniquities God will remember no more (Heb. viii. 12; x. 17). Anything that may be regarded as evil cannot be so considered in the ordinary sense. Saints are pardoned from guilt and cleansed from inbred corruption when they depart to be with Christ. They are "blessed and holy" (Rev. xx. 6).

We have seen the righteous die in holy triumph. We have heard them exclaim, "I am ready for the judgment." The Church appears in pure, clean, white robes. The Bridegroom greets her with divine approval. She is holy, as He is holy. Without holiness, "no man shall see the Lord" (Heb. xii. 14) (425).

There are many reasons why the saints will appear before the judgment seat of Christ.

382. **Vindication.** This world is no friend of grace. The seed of the serpent is against the saints. After a shameful mock trial this world condemned Jesus Christ to be crucified with an utterance from the lips of the judge declaring that no real evidence could be found against Him. The early saints, adjudged as heretics, together with millions who perished during the Dark Ages, departed this life as martyrs and deserve a better judgment. Stephen was stoned to death (Acts vii. 58). Going after Paul

they cry, "Away with such a fellow from the earth, for it is not fit that he should live" (Acts xxii. 22).

Saints have been regarded as the "filth" and "off-scouring" of the world (1 Cor. iv. 12, 13). Paul declares that "all who will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). The saints of God are "not of the world" and therefore the "world hateth" them (John xv. 19). Paul, before Agrippa, stood and was judged (Acts xxvi. 6). "Lord, how long shall the wicked triumph?" (Psa. xciv. 3).

Saints deserve a better judgment. They shall have it, but not in the courts of this world (156d).

383. Reward. At the judgment seat of Christ the saints receive their reward. Some will have little reward; others, a great reward. "Every man's work shall be made manifest" (1 Cor. iii. 13). Some will be "saved as by fire" (1 Cor. iii. 15) while others will have an abundant entrance.

The parable of the talents (Matt. xxv. 14-30) and the parable of the pounds (Luke xix. 11-27) illustrate the fact that rewards vary according to works. Penalties vary (Luke xii. 46-48).

The unworthy are not present in the judgment scene before us. False prophets are not here. Some who never were prophets will "receive a prophet's reward" (Matt. x. 41). As we sow and water, so shall we reap (Gal. vi. 8). The widow who threw in "two mites" (Mark xii. 42) receives a great reward; motives are considered together with the measure of ability.

Here and now the wicked "have their reward" (Matt. vi. 2), but that of the saints is received "at the resurrection of the just" (Luke xiv. 14). Eternal life is the free and unmerited gift of God, and yet "every man will be rewarded according to his works" (Matt. xvi. 27).

384. Assignments. At the judgment seat of Christ the saints will be assigned to their places in the mil-

lennial kingdom. A good and wise king is judicious and discriminating in his selections and assignments. In the coming kingdom some will be the least and others the greatest. They differ "as one star differeth from another star in glory" (1 Cor. xv. 41). Christ is the Judge and He makes the assignments.

385. Judicial Duties. The saints are to sit with Christ in subsequent judicial administrations during the Millennium. "Do ye not know that the saints shall judge the world?" (1 Cor. vi. 2). Having been commissioned by Christ they now participate with Him in the judgment of the world.

John heard redeemed, resurrected and glorified saints exclaiming, "We shall reign on the earth" (Rev. v. 10). (See 377.) Later, he "saw thrones, and they sat upon them, and judgment was given unto them, . . . and they lived and reigned with Christ a thousand years" (Rev. xx. 4). "Judge nothing before the time, until the Lord comes" (1 Cor. iv. 15; Matt. vii. 1). The reign of the saints with Christ in kingdom judgment clearly implies previous adjudication in order to invest them with divine prerogatives.

Read Psa. cxlix. 6-9; Matt. xix. 28; 1 Cor. vi. 3; Rev. ii. 26, 27; iii. 21.

386. Witnesses against the Wicked. The righteous will appear in the final judgment against the wicked who repented not when mercy was extended. The "men of Nineveh" and "the queen of the south" will rise up against the wicked (Matt. xii. 41, 42). Wesley says: "The saints, after being judged themselves, shall be assessors with Christ in the judgment wherein He shall condemn all the wicked, as well angels as men"¹ (431).

¹ Quoted by Field, "Theology," p. 279, from Wesley's "Notes."

XXXIX.—THE JUDGMENT OF THOSE WHO ARE
LEFT BEHIND

“Where shall the ungodly and the sinner appear?” (1 PET. iv. 18).

387. **The Missing Saints.** The saints are gone. Bright lights are missing (Matt. v. 14). Woe unto the world. It never knew the value of the saints till they were gone. Now their places are vacant; their prayers cease to disturb; their rejoicings are heard no more.

388. **The Great Tribulation.** Moral corruption is rapid in its progress. The “salt of the earth” is gone (Matt. v. 13). Sodom of old was destroyed because ten righteous men could not be found in the city (Gen. xviii. 32). The catching away of the saints portends a time of trouble to those who are left behind. “There will be a time of trouble such as never was since there was a nation even to that same time” (Dan. xii. 1). The Old Testament prophets make the great tribulation precede the latter day glory. With deathly pallor men travail in pain in the “day of Jacob’s trouble” (Jer. xxx. 4-7) (51c).

Christ foretells this time of tribulation in Matt. xxiv. 21, 22; Mark xiii. 14-20. He foretells (1) the destruction of the temple and the city of Jerusalem; (2) the sign of His coming and the end of the age (Matt. xxiv. 3). He speaks of the impending destruction of Jerusalem in A. D. 70 and of the great tribulation at the end of this age. Both Matthew and Mark are very specific in explaining that immediately after this last period of tribulation Christ returns visibly “in the clouds of heaven with power and great glory” (Matt. xxiv. 29, 30; Mark xiii. 24-26). These passages are parallel with Matt. xxv. 31 (390).

389. **The Mighty Conflict.** Antichrist appears (376). To him Satan gives the power which he offered to Christ (Matt. iv. 8, 9; Rev. xiii. 4). He becomes imperious. Tyranny prevails. Multitudes who refuse to offer homage meet death by martyrdom. The earth is filled with violence. Heaven is defied. Christ returns with all the holy angels (Matt. xxv. 31-46) and with "ten thousands (*μυριάς*, *urias*, *myriad*) of His saints to execute judgment upon all" (Jude 14, 15). The conquering King with the allied forces of high heaven and ransomed earth will destroy Antichrist and his confederated hosts with a brightness surpassing that beheld by Saul of Tarsus on the way to Damascus (Acts xxvi. 13), and with smitings of vengeance immeasurably greater than the strokes of the destroying angel when the midnight cry resounded through the land of Egypt (Ex. xii. 30), and with a victory more decisive than that of Gideon and his three hundred when they fell upon the camp of the Midianites (Judg. vii. 19-22).

This conflict is described in the vivid lines of Isa. xxiv. 20, 23; xxvi. 20, 21; xxxiv. 1, 2; lxiii. 1-6; lxvi. 15, 16; Jer. xxv. 30-33; Joel ii. 11; iii. 2, 11-13; Zeph. iii. 8; Zech. xii. 8-10; xiv. 3; Matt. xxiv. 27-30; Rev. xiv. 14-20; xvi. 14-16; xix. 11-21, and with more or less directness in various other places. Note the close connection between Joel iii. 2, 12, 13; Matt. xiii. 41-43; xxv. 31-42; 2 Thess. i. 5-10.¹ John Fletcher calls 2 Thess. i. 5-10 "the great tribulation of the wicked," and observes that it "shall make way for Messiah's glorious kingdom."¹ This conflict is called the battle of Armageddon (Rev. xvi. 16).² It culminates in Matt. xxv. 31-46.

¹ "Works," III, 542.

² "Scofield Bible," pp. 1348, 1349.

390. The Separation of the Assembled Nations. The mighty conflict terminates in the judgment of the living nations.

(a) "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats" (Matt. xxv. 31, 32).

The righteous "inherit the kingdom" and the wicked are cast into everlasting fire (402).

(b) This separation is a regeneration of the social order like that of an individual who is "born again" (John iii. 3). "In the regeneration when the Son of Man shall sit on the throne of His glory," Peter and others who followed Christ "also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 27, 28), according to the promise in Isa. i. 26. See Judges ii. 18. Compare *παλιγγενεσία* (*paliggenesia*), rendered *regeneration*, in Matt. xix. 28 and Titus iii. 5, the only places where this word is found.

391. Authorities Make Matthew xxv. 31-46 Pre-Millennial. Instead of entering upon an unexplored region we are returning to the old paths which our fathers trod when we view the judgment of Matt. xxv. 31-46 in pre-millennial light.

(a) *The early Church.* That judgment introduces the Millennium was the faith of Barnabas (39); Irenæus (51); Tertullian (El. IV, 242)¹ and the Montanists (59); Hippolytus (El. IV, 285); Victorinus (El. IV, 294); Commodianus (55); Lactantius (56); the Waldenses (106); Paulicians (108); Cathari (112); Savonarola (130) and the harbingers of the Reformation; and the early Reformers. (See also 53, foot-notes.)

(b) *Later authorities.* A whole chapter might be

¹ Elliott, "Horæ Apocalypticæ."

devoted to the mere enumeration of modern writers who make Matt. xxv. 31-46 the decisive act which consumes Antichrist, destroys the wicked, delivers the righteous remaining and introduces the millennial kingdom.¹

THE SCRIPTURES MAKE MATT. XXV. 31-46 PRE-MILLENNIAL

Millions of human beings are living. Millions worship Antichrist and rise in rebellion against God. Men are not regenerated by force nor converted into saints against their will. Therefore the wicked must be destroyed.

392. **The Olivet Discourse.** Matt. xxv. 31-46 is the conclusion of the Saviour's Olivet discourse which begins with the twenty-fourth chapter of Matthew and traces the course of this dispensation from the destruction of the temple to the return of Christ. No Millennium intervenes but opposite conditions prevail.

393. **Holy Angels attend the return of the Lord** as seen in Matt. xiii. 41, 49, 2 Thess. i. 7 and Matt.

¹ In the following list arranged alphabetically are appended the names of a few persons among many who make this judgment pre-millennial:

Adventists, General Conference, Albany, N. Y., 1845 (T, p. 362).
 Alford, Dean ("Crit. Doct. Hom. Com.," N. Y., 1867, Matt., p. 449); Jamieson, Fausset and Brown ("Com." on text, p. 59).
 Blackstone, W. E. ("Jesus is Coming," 1908, p. 104).
 Bonar, H. ("Coming and Kingdom," etc., 1849, p. 105).
 Duffield, George ("Prophecies," p. 324). (See also 18.)
 Elliott, E. B. ("Horæ Apoc.," IV, 191).
 Evans, Wm. ("Great Doctrines of the Bible," 1912, pp. 239, 240).
 Fletcher, John ("Works," III, 535, 542).
 Gray, J. M. ("Synthetic Bible Studies," p. 110).
 Griffith, G. W. (*Free Methodist*, 1896, XXXIX, 354).
 Haldeman, I. M. ("The Coming of Christ," 1906, p. 214).
 Kellogg, S. H. ("Biblio. Sacra," XLV, 249).
 Mauro, Philip ("Man's Day," p. 196; "Number of Man," p. 349).
 Moorehead, W. G. ("The Fundamentals," VII, 122).

xxv. 31, which speak of the same event. These Scriptures synchronize, and are pre-millennial.

Tares remain with the wheat ; the bad remain with the good in the net, and abound in the sea ; persecution, tribulation and suffering (2 Thess. i. 4-6) cease not until the Lord returns.

394. **Clarke's Admission.** Matt. xvi. 27 declares that "the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works." Adam Clarke says, "It is very likely that the words do not apply to the final judgment."¹ But Matt. xvi. 27 is surely parallel with Matt. xxv. 31.

395. **The Prophet Joel's Account.** The judgment of Matt. xxv. 31-46 is seen in Joel iii. 1-18. Adam Clarke observes that "the prophecy in this chapter is thought by some to relate to the latter times of the world, when God shall finally deliver His people from their adversaries," and admits that it is "impossible to restrain the whole of their import to any events prior to the commencement of the Christian era"² (366 k). Let us examine Joel iii. 1-18.

We see Christ "*gather all nations* . . . into the val-

Munhall, L. W. (*Luth. Quar.*, XXVI, 18).

Olshausen (Jamieson, Fausset and Brown, "Com., Matt.," p. 59).

Parlane, W. A. ("Elements of Dispens. Truth," 1905, pp. 46-53).

Peters, G. N. H. ("Theocratic Kingdom," 3 volumes).

Poiret, Peter (156), and the Mystics generally.

Prophetic Conference, "Report," 1878, p. 252.

"Scofield Bible" staff. Stier (See Alford references).

Seiss, J. A. ("Apoc.," III, 42; "Last Times," p. 164).

Simpson, A. B. ("Gospel of the Kingdom," 1890, p. 227).

Sims, A. ("God's Wonderful Dealings with Man," p. 45).

Torrey, R. A. ("What the Bible Teaches," 1898, p. 211).

Usher, Archbishop (Taylor, "Voice," p. 173). Etc., etc.

¹ "Com." on text.

² *Ibid.*, Intro. to Joel iii.

ley of Jehoshaphat" (the name means Jehovah is Judge) (verse 2, with 363). The "men of war draw near," and "come up" (verse 9). All the heathen assemble, and "thy mighty ones (angels) come down" (verse 11); "there will I sit to judge all the heathen round about" (verse 12). Wickedness is great; sickles are thrust; "the harvest is ripe" (verse 13). Nature is convulsed and her luminaries veiled (verses 15, 16) as they were when the Lord was crucified (Matt. xxvii. 45, 51).

The Lord speaks in specific terms of "my people," and "my heritage Israel, whom they have scattered among the nations" (verse 2). But the Lord is "the strength of the children of Israel" (verse 16). The Jews are restored and their city is holy, and nature is lavish in the bestowment of her blessings (verses 17, 18).

Joel iii. 1-18 and Matt. xxv. 31-46 describe the events, which are pre-millennial (363-366).

396. Distinguished From the Final Judgment. The pre-millennial judgment, seen in Matt. xxv. 31-46, is not to be confused with that of Rev. xx. 11-13. These judgments have little, if anything, in common. They are entirely distinct acts. (See 420.)

(a) In Matt. xxv. 31-46 the subjects of judgment are living nations on earth; people who have never died. In Rev. xx. 11-13 the dead who have been resurrected are seen out in space, the earth having fled away.

(b) In the first judgment separation is made and sentence pronounced before cause is shown, and the cause shown is limited to a certain kind of sins of omission. All this is in striking contrast with the final judgment. (1) In the first judgment the wicked who are accursed and consigned to "everlasting fire" (verse 41) share the fate of the Sodomites who suffer "the vengeance of eternal fire" (Jude 7). They share the fate of two hundred and fifty sinners who were consumed in flames when, in Moses' time, the earth opened her mouth and swallowed them up, sending them quickly into the pit (Numb. xvi.

31-35). These will be resurrected for the final judgment together with those who perish in the act of Matt. xxv. 31-46. (2) In Rev. xx. 11-13 there is a very thorough judicial investigation, reviewing every deed of commission as well as of omission ; cause is shown ; judgment is final ; the lake of fire is entered forever (426).

(c) "It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27). It has been thousands of years since the antediluvians, the Sodomites and the hosts of Pharaoh died. They were suddenly destroyed (Prov. xxix. 1) by divine judgment ; nevertheless, "after this the judgment" !

397. "All Nations." "Before him shall be gathered all *nations*" (Matt. xxv. 32). By the "nations" is meant the Gentiles. Nationally, the Scriptures divide the human family into two races, the Jews and the Gentiles. Originally the Jews were the people of God and the Gentiles were aliens. As to spiritual privileges Christ abolished this distinction, but only in a sense similar to the abolition of "white" and "black" relative to American servitude, or "male" and "female" relative to suffrage in certain localities, or English and German relative to citizenship in the kingdom of God. Neither colour, nor sex, nor nationality is any less literal, notwithstanding a common heritage.

The Greek word *ἔθνος* (*ethnos*), translated "nations," is rendered "Gentiles" in ninety-three places in the New Testament. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24). One hundred years ago (1814) Adam Clarke, commenting on this last text, wrote: "The nations are still treading down Jerusalem, and the end is known only to the Lord."

In every respect the Jews now remain as a people distinct from the Gentiles (363).

398. "Sheep and Goats." These words are metaphors. It is not sheep and goats that are separated, but people are separated "as a shepherd divideth his sheep from the goats" (verse 32). The Jews, too, are represented as a scattered flock of sheep. Parallel passages make Matt. xxv. 32 pre-millennial. See Bible references on verse 31. John Fletcher identifies Ezekiel xxxiv. 11-17 with Matthew xxv. 32.¹ Read Jeremiah iii. 14; xxiii. 6; Zechariah x. 3, 6-10 (399).

399. "My Brethren." The "sheep" and the "goats" (Matt. xxv.) of verses 32, 33 are distinguished from a class whom Christ calls "my brethren" (verse 40). Both the reward given and the punishment inflicted are based upon the treatment of His "brethren." Who are these "brethren"? They are Jews.

(a) There is something tender and very significant in the Saviour's utterance, "my brethren." In the Old Testament the term "brethren" always means family or national relationship. In the New Testament the Greek word *ἀδελφοί* (*adelphoi*), rendered "brethren," is the plural form of *ἀδελφός* (*adelphos*) which means, literally, "of the same womb, a brother, relative."² This word is used in Matt. xxv. 40. Christ, the Jew, is speaking of His brethren, the Jews; in contrast with the Gentiles (397) who are assembled before Him. The veil is lifted from the face of the Jews; they repent and, as a people, are converted. They are terribly persecuted by Gentile devotees to Antichrist; other Gentiles aid and defend them. Even at this time the Jews "dwell alone" and are "not reckoned among the nations" (Numb. xxiii. 9).

(b) Professor W. C. Allen, lecturer on theology and Hebrew, Exeter College, England, makes this statement

¹ "Works," III, 535.

² Young, "Concordance," p. 124.

on Matt. xxv. 32, concerning the "nations": "The Gentiles are judged by the standard of their conduct to Jewish Christians."¹

(c) Christ came "unto His own" (John i. 11), the Jews, who rejected and crucified Him; they in turn have been trodden down for 1,900 years; they will come and beg for mercy and their Kinsman to them will be revealed. Although Christ knows no man after the flesh, yet His great heart will be moved when His own come back again. As Joseph, cruelly rejected by his brethren (Gen. xxxvii. 19, 20, 28), afterwards looks upon their distress with merciful recognition from the throne of Egypt (Gen. xli. 41-44; xlii. 6, 7; xlv. 1, 2), so will Jesus of Nazareth from the throne of His glory look again with compassion upon His "own" and rejoice that in their extremity He may gather them back again (365).

(d) Adam Clarke on Zech. x. 10 makes this statement: "If all the Jews that are now scattered over the face of the earth were gathered together, they would make a mighty nation. And God will gather them together. As a wonderful Providence has preserved them in every place, so a wonderful Providence will collect them from every place of their dispersion. When the great call comes, *not a soul of them* shall be left behind."² (See 365.) Read Joel iii. 2 (214).

400. "The Kingdom Prepared from the Foundation of the World" is that which the righteous inherit as seen in Matt. xxv. 34. It is the seventh thousand years (39, 51, 56), the Sabbatic rest (357), the Millennium. The treatment accorded the Lord's brethren in verses 35-39 is the reason assigned for the bestowment of this reward. This inheritance cannot be post-millennial because hunger, thirst, poverty, nakedness and imprisonment have just been observed as features preceding this judgment. This

¹ "New Internat'l Crit. Com., Matt.," 1907, p. 265.

² "Com., O. T.," IV, 513.

has been the portion of the brethren of Christ. This situation is exactly opposite to that of a Millennium. The kingdom, long awaited, now appears.

(a) The kingdom is "prepared (ἐτοιμάζω, *hetoimazo*, was *made ready*) from (ἀπό, *apo*, *out of*) the foundation (καταβολή, *katabole*, *laying down, founding*) of the (κόσμος, *kosmos*, *arrangement, beauty*) world." In other words, the garden of Eden at the creation of Adam was a literal paradise for the permanent abode of primitive man. Prepared at that time, it was forfeited by sin; man was driven from its enjoyment; the ground was cursed, thorns and thistles appeared; by the sweat of his brow man toiled for his bread (Gen. iii. 17-19). Now the curse is lifted from the soil, thorns and thistles disappear, laborious duties are at an end; the earth brings forth abundantly. "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

(b) Will glorified saints partake of literal kingdom fruitage? May we ask, Will resurrected saints be less literal than angels, who are spirits? Twice in succession an angel touched and awakened Elijah under the juniper tree, and this angel talked to Elijah, saying, "Arise, and eat, for the journey is too great for thee" (1 Kings xix. 4-8). Two angels appear to Lot in Sodom (Gen. xix. 1-16); they stand, speak, walk, touch, handle, smite with blindness, and *eat bread prepared by Lot* (verse 3). These same angels were entertained by Abraham, at which time they *ate "butter" and meat, and drank "milk"* (Gen. xviii. 8); they promised Isaac when Sarah was old (Gen. xviii. 9-15); then they went to Sodom (verses 20-22).¹ This was after the fall of man. What will the coming kingdom be? Papias believed Christ (44).

(c) The laying of the world's foundation is seen as a *fact* in Job xxxviii. 4; Psal. cii. 25; Isa. xlviii. 13; li. 13, 16; Zech. xii. 1. The *time* is contemporary with Adam (Luke xi. 50; Heb. iv. 3).

¹ These angels appear as men. The Biblical revelation of angels is masculine. See notes by Adam Clarke.

(d) The Millennium is a special dispensation; a restoration (370, 371); a partial renovation of the earth (197); but it is distinct from the eternal state on the new earth after the final judgment. After the Millennium, "then cometh the end" (1 Cor. xv. 24).¹ Archbishop Robertson, of Exeter, and Alfred Plummer, master of University College, Durham, prepared the "International Critical Commentary" on 1 Corinthians. From that work we copy this note on 1 Cor. xv. 24: "Sovereignty has been committed to the Son for a definite purpose; when this purpose has been fulfilled, the sovereignty returns to the original source. We need not think of Christ as losing anything or as ceasing to rule, but as bringing to a triumphant close a special dispensation."²

(e) The devil offered Christ "all the kingdoms of the world" (Matt. iv. 8). Antichrist eventually became the head of Gentile world-power (376). The saints have always prayed, "Thy kingdom come. Thy will be done in earth as it is in heaven" (Matt. vi. 10). "'Thine is the kingdom, and the power, and the glory, forever. Amen'" (Matt. vi. 13). Christ sits on the throne of His glory.

SOME SCATTERING SCRIPTURES THROWING LIGHT ON PRE-MILLENNIAL JUDGMENT SCENES

401. "The End of the World." This expression signifies neither the end of mortality nor the end of the earth. (See 349, 372, 373.) It is found in Matt. xiii. 39, 40, 49 where it means the end of the present dispensation or age. The Millennium is a subsequent and "special dispensation" (400d). This "world" (*αἰών, aion, dispensation*) ends with the Lord's return.

402. The Consuming Fire. The casting of the wicked into a furnace of fire (Matt. xiii. 42 with xxv. 41, 46) and the visitation of "flaming fire taking vengeance on them that know not God" (2 Thess.

¹ See 344.

² Page 355 of volume mentioned.

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i. 8, 9), is pre-millennial. It is not the end of the cosmic world.

(a) God can destroy the wicked without injury to the righteous. The righteous were uninjured when Sodom was consumed (Gen. xix.); nature was untouched when the bush seen by Moses was enveloped in flames (Ex. iii. 2); only the wicked suffered when Korah, Dathan and Abiram and a host of others were devoured (Numb. xxvi. 9, 10); no further injury was done when Elijah called fire from heaven twice in succession, destroying two bodies marching against him each of which was composed of fifty men (2 Kings i. 10-12). The flames of a furnace fire speedily destroyed wicked men who stood too close to the door, but the saints of God in the midst of that fire came forth with bodies unharmed and garments unsinged (Dan. iii. 21-27). The Lord God of Moses, Elijah and Daniel liveth still, and when He returns to destroy the wicked He will deliver the righteous, shake iniquity from the earth and restore the natural world to primitive excellence.

(b) 2 Peter iii. 10 proclaims the fact that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Note the following points:

(1) "The day of the Lord" is a period which embraces the Millennium (348).

(2) Peter's account has been regarded as distributive, comprising in its scope the beginning and the ending of the latter day. "In the *day* that the Lord God made the earth and the heavens" (Gen. ii. 4) we see a long age anterior to what is distinguished as the "first day" in the subsequent order of creation. We are viewing now the sabbatic day of a thousand years with the natural phenomena preceding and following the Millennium.

(3) The final and complete purgation which is followed by the new earth created from the elements of the old (420) is the primary thought in 2 Pet. iii. 10-13.

(4) The final catastrophe is an event seen "*in*" the

day of the Lord. It is not a continuous conflagration during the day of the Lord, as some erroneously infer.

(5) "The day of the Lord *will come*." ἥκω (*heko*), translated "will come," means *to have come; be here*. The "day of the Lord" will have come, will actually have been realized. Its sun will set with the final conflagration. *Illustration*.—Summer will have come in which the leaves shall fade.

Thunderbolts of divine wrath purify the air early in the morning of the Latter Day. After a thousand years the pit is unsealed and the odours of perdition ascend. The sun goes down; the saints are removed; the bodies of the wicked are taken; the white throne appears; a fire dissolves the elements (430).

403. The Judgment of "the Quick and the Dead." In 2 Tim. iv. 1 we see that Christ will "judge the quick and the dead at His appearing and His kingdom." Does not this mean the final and universal judgment? Let us inquire.

Christ appears with the appearing of His kingdom. "Quick and dead" means living and dead. The righteous dead, resurrected before the kingdom appears, are judged (379-386). The living nations are judged before the Millennium is established. The wicked dead are neither resurrected nor judged until after the Millennium.

Post-millenarians emphasize the word "*at*," in the phrase "*at* his appearing." They assume that all mankind will be finally judged "*at* His appearing." *Kará* (*kata*) is the word here rendered "*at*," but in the Revised Version it is "*by*" with stronger warrant for that translation. The dead in Christ, together with the living in Him, are resurrected and judged *at* and *by* the Lord's appearing (328-350, 379-386); and then, before the Millennium, comes the tribulation and nation judgment (387-402). This nation judgment is *at the time* of the

Lord's appearing; the theocratic judgment during the millennial day is *by* His presence and His kingdom; the final judgment is *after* His kingdom. Distinguish the dispensations and the Scriptures harmonize.

404. "Every Eye" Sees Him Come. In Rev. i. 7 we read: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." At this time the wicked have not been resurrected. The living, unprepared to meet Christ, wail when He appears.

They that "pierced Him" died long, long ago. If not resurrected, how can they see Him now? To the consideration of this matter we direct attention.

(a) To those who believe that this is an allusion to the men who actually drove the spikes and thrust the spear when our Lord was crucified, we point to the thousands who were converted on the day of Pentecost within two months from the time the Saviour died. Peter preached to men who *dwelt in Jerusalem*, to men who by "wicked hands have crucified and slain" the Lord, to men who repented and were baptized and saved to the number of "three thousand" (Acts ii. 14, 23, 37, 41). Jesus prayed for those who drove the nails, declaring that in their blindness they knew not what they were doing (Luke xxiii. 34). Saul the murderer became Paul the Apostle. The very men who pierced the Lord, if converted, were resurrected at the time of His return.

It is said that "all kindreds of the earth shall wail because of Him." Wicked people then living shall wail. Analysis fails to prove that the men who pierced Him are included with the kindreds that wail when He comes.

(b) Although the above exposition explains the text to the satisfaction of those who believe the actual persons who drove the spikes are designated, another view of this passage of Scripture seems to elucidate the meaning which the inspired Apostle meant to convey.

This text is a reiteration of Zech. xii. 10, where we see

the revelation of Christ to the "house of David" and the "inhabitants of Jerusalem." They "shall look upon Me whom they have pierced," and they shall "mourn" and "be in bitterness" (Zech. xii. 10). These are not resurrected persons; they are the remnant of the Jewish race living at the time of the Lord's return; they are the children of those who said, "His blood be on us, and on our children" (Matt. xxvii. 25); they are the *γενεά* (*genea*), the *stock, race* (338a), who pierced the Messiah; their repentance is bitter, deep and genuine (Zech. xii. 11, 12); the "spirit of grace and supplication" is promised (verse 10); a fountain is open for sin and uncleanness (Zech. xiii. 1); in the sequel we see the great tribulation, fearful persecution, Christ standing on the Mount of Olives and the millennial kingdom set up (Zech. xiii. and xiv).

"In that day" (Zech. xii. 3, 4, 6, 8, 9) the Lord "will seek to destroy *all the nations* that come against Jerusalem" (Zech. xii. 9). Thus shall "all kindreds" *wail* when He returns.

405. The Prophecy of Zechariah. Since Zechariah, chapters twelve to fourteen, has been introduced in our discussion of the previous subject, it may be well to note the post-millennial objection to its acceptance as language to be understood in a literal sense. We have noted Steele's objection (315d), affirming that Zech. xiv. is "entirely literal or entirely symbolical." With this thought in mind we open the "Cambridge Bible," selecting the volume on Zechariah, written by Archbishop T. T. Perowne, and here we find that he interprets the fourteenth chapter of this prophecy as language strictly literal in meaning. Now if Perowne is correct in making any part of this chapter literal, then Steele concedes that the archbishop is correct in making the whole chapter "entirely literal." The plain teaching, therefore, is pre-millennial.

(a) We quote a sentence from Perowne's notes: "'In that day' (Zech. xiii. 1)—the day, or period, so often mentioned before (xii. 3, 4, 6, 8, 9, 11), in which this whole prophecy shall be fulfilled."¹

(b) The attempt to make Zech. xiv. 2 a prophecy of the destruction of Jerusalem is futile. Even Bishop Merrill (post) concedes that "this can hardly apply to the capture by Titus, for he did not leave half the city. . . . Besides, this says nothing about the destruction of the city. It only speaks of taking half the people captives."² The passage describes shocking and shameful abuse of the Jews by the nations assembled. Need we wonder at the return of Christ and the heavy strokes of divine vengeance? "Vengeance is mine; I will repay, saith the Lord" (Rom. xii. 19). Heaven save us from the carnage of that day.

Now we rest. Our observations will be resumed at the end of the thousand years of *Holiness unto the Lord* (Zech. xiv. 20).

XL.—DOWN IN HADES

"In hell he lift up his eyes" (LUKE xvi. 23).

406. **Retrospect and Prospect.** We have stood amid the awful realities of pre-millennial judgment scenes. Nature trembled with greater violence than when the Lord was crucified. The sea roared and the heavens were tempestuous. The chaff blew away and the tares were consumed. A conquering King was on the scene, the very Christ who stilled the tempest on the Sea of Galilee. We saw the storm abate and the light of the Millennium shine. Tornadoes ceased to blow; floods were known no more; climate was ideal; no sweat appeared on mortal

¹ "Cam. Bible," Zech. xiii. 1.

² "Second Coming," p. 131.

brow ; vegetation, freed from drought and pest and blight, was lavish with her luscious fruit ; no mother ever worried lest a serpent sting her child ; lion and lamb lay down together ; the whole creation rejoiced in the glorious liberty of the children of God. *Holiness unto the Lord* was universal.

The Millennium, however, is not our theme. We write of the Lord's return. It becomes our painful duty now to descend where the wicked dwell. Hell is the dark abode of all who shall rise to condemnation at the end of the thousand years. The nature of this abode and the character of those who have their portion here, is the subject to which we now direct our attention. Down this broad descent vast multitudes have gone. Where are we ? Whom do we see ?

407. **Hell is the Abode of the Wicked.** According to mythology hell seems not to have been regarded as a happy place. The voice of mythology cannot be heard as important evidence, but it has some value as an expression of ancient thought. Learned opinions may be quoted in support of the assertion that the righteous are not in any part of hades. The conclusion of the whole matter lies in a correct analysis of this subject as seen in the Scriptures. May the Holy Spirit aid us in our attempt to ascertain the truth.

The word *hell* occurs in the Bible fifty-four times. We find it in the Old Testament in thirty-one places ; in the New it appears in twenty-three places.

In the Old Testament "hell" is translated from the Hebrew שְׁאוֹל *sheol*, but this word *sheol*, occurring sixty-five times, is translated "grave" in thirty-one places, and "pit" in three places. (See 410.)

In the New Testament the Greek *ᾠδης* (*hades*), translated "hell," is found in ten places and designates an abode of spirits. The Greek *γέεννα* (*geenna*),¹ rendered "hell" in nine places, and "hell fire" in three places, signifies a spiritual realm. *Ταρταρόω* (*tartaroo*), another word translated "hell," is seen in 2 Pet. ii. 4. It is agreed by all that *geenna* and *tartaroo* (Gehenna and Tartarus) do not contain the righteous. We shall therefore limit our critical examination to the words *sheol* and *hades*.

408. **Sheol, as a Receptacle of Departed Spirits, does not Contain the Saints.** The Ethiopic Book of Enoch, ciii. 7, makes *sheol* the hell of the wicked. A. B. Davidson, professor of Hebrew in Edinburgh, gives this definition: "Sheol is the opposite of the upper sphere of light and life."² In the Vulgate *sheol* is rendered *infernus* forty-eight times; by *inferus* (*inferi*), seventeen times. *Sheol* points to the infernal regions. The ancients regarded the grave as "the region of gloom and darkness, so the word denoting it soon came to be applied to that more dark and gloomy world which was to be the abiding place of the miserable."³

409. Professor Dalman, of the University of Leipsic, is a master in Old Testament exegesis. He writes:

"When the doctrine of a punishment immediately after death began to prevail, the idea that there was a place of punishment and a place of bliss superseded the old conception of *sheol*. Since, however, the expressions used by the Old Testament in regard to *sheol* could be applied only to the place of punishment, *sheol* and *gehenna* came to mean the same thing."⁴ The wicked only are in *gehenna*.

¹ See *geenna* in Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; Jas. iii. 6.

² Hastings' "Bib. Dict.," art. "Sheol," p. 740.

³ M, IX, 662.

⁴ Schaff-Herzog, V, 109.

"In Job xi. 8; Psalms cxxxix. 8; Amos ix. 2 the word *sheol* denotes the opposite of heaven, which cannot be the grave nor the general state or region of the dead, but hell. Still more decisive are such passages as Psalm ix. 17; Proverbs xxiii. 14; in which *sheol* cannot mean any place, in this world or the next, to which the righteous as well as the wicked are sent, but the penal abode of the wicked as distinguished from and opposed to the righteous."¹

410. Double Meaning of the Term. *Sheol*, as observed, is rendered "grave" in thirty-one places.² In a few of the places where it is so rendered it really seems to mean the grave. The word, therefore, has two meanings assigned it, just as many of our English words have two or more distinct meanings. In three places *sheol* is rendered "pit" (Numbers xvi. 30, 33; Job xvii. 16). In Luke xiv. 5 we see a "pit" which is a hole in the ground into which animals fall, while in Revelation xx. 1, 3 we find a "pit" in which Satan, a spirit, dwells. If *sheol* be carried into the New Testament by those who believe they find its equivalent in *hades*, it bears that meaning only which denotes the spiritual abode of the wicked dead.

411. Analysis of Scripture. Analyzing the Old Testament Scriptures in which *sheol* is rendered "hell," we find a place designated in which only the disobedient and the wicked are seen.

Sheol is very, very deep (Job xi. 8); contains the "uncircumcised" (Ezekiel xxxi. 17, 18; xxxii. 21, 27); is a spirit pit into which the wicked are cast (Isaiah xiv. 15; Ezekiel xxxi. 16); an abode of "sorrow" (2 Samuel xxii. 6; Psalm xviii. 5); a place of "destruction" (Job xxvi. 6; Proverbs xv. 11; xxvii. 20); very sharply contrasted with heaven (Job xi. 8; Psalm cxxxix. 8; Proverbs xv. 24; Amos ix. 2). Did the righteous who died in ancient times descend into a deep spirit pit as uncircumcised creatures, where they experienced sorrow and destruction in a dismal abode entirely opposite in nature to that of heaven? Did the spirits of Abraham, Isaac and Jacob, of Noah, Job and Daniel, and all the holy prophets, descend into the depths of

¹ M, IX, 663.

² See 407 (in small type).

sheol? Did they not rather rise to the heaven to which Enoch and Elijah ascended (Gen. v. 24; 2 Kings ii. 11), and from which the holy angels descend as revealed to Jacob in his dream? (Gen. xxviii. 12).¹

412. **Hades is not the Grave.** In Greek literature *Hades* is used to designate the region of departed spirits and does not denote the grave. Bishop Merrill, who has given the subject thorough study, declares that in the New Testament *hades* never means the grave.² In the Revised Version of the New Testament it is never rendered *grave*. Only once in the Authorized Version is it so translated and in this single exception the marginal substitute is "hell."

1 Cor. xv. 55, to which we refer, is quoted by Paul from the Septuagint (LXX), which reads: "Where is thy penalty, O death! O *hades*, where is thy sting?"³ Here *hades* cannot mean the grave because dust never stings a dead body and also because "the sting of death is sin" (verse 56). Sin is not material in its essence, nor does it inhere in the corporeal body.

413. **Departed Saints are not in Hades.** Having eliminated the grave by finding that *hades* denotes exclusively the abode of departed spirits, we now proceed farther and find that departed saints are not in *hades*.

¹ The places not above cited, where *sheol* is found, are Deut. xxxii. 22; Psa. ix. 17; xvi. 10; lv. 15; lxxxvi. 13; cxvi. 3; Prov. v. 5; vii. 27; ix. 18; xxiii. 14; Isa. v. 14; xiv. 9; xxviii. 15, 18; lvii. 9; Jonah ii. 2; Hab. ii. 5. They designate the abode of the disobedient and the wicked. In Jonah ii. 2 the margin gives "grave"; but Jonah was not dead, and he had a taste of *sheol*.

² "New Testament Idea of Hell," p. 25.

³ So reads the "Codex Sinaiticus"; Beza, 1598; and others. The other passages where *hades* appears are Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; Rev. i. 18; vi. 8; xx. 13, 14.

Nearly a thousand years before Christ was born (B. C. 950), Homer, the greatest poet of antiquity, sang of "Pluto's gloomy reign."¹

"In mythology Pluto is represented as the grim, stern ruler over hell. He is called Hades and Orcus. He has a throne of sulphur. . . . In one hand he holds his fork and in the other the keys of hell, and beside him is the dog with three heads. . . . From his realms there is no return."²

Merrill observes that in Homer's time *Hades* "was a name, and seems to have designated a person or divinity whose special dominion was the underworld, which is unseen."³ Liddell and Scott's *Lexicon* reads: "*Hades*, the world below." Grimm's *Greek Lexicon*: "*Orcus*, the nether world." In his "Odyssey" Homer makes Elysium a department of the infernal regions; but in the "Iliad" we find Achilles, in Elysium, envying the meanest creature on earth. Does this depict the place of departed saints? Smith's "Classical Dictionary" (art. "Hades") informs us that "in Roman poetry *Hades* is the god of the nether world, and is called the infernal Jupiter."

414. **The Gates of Hades.** Augustine, who in scholarship is regarded by some as ranking second only to Jerome, finds that *hades* is never used in a good sense; while the noted Jerome in his Latin Vulgate makes *hades* read *infernus* in every place in the New Testament except Matt. xvi. 18 where it is rendered "*portæ inferi*" (gates of hell).⁴

If *hades* has gates, and if it be such an all pervading realm as to embrace the entire unseen world, what designation shall we give to that part of the unseen world which lies beyond or outside the gates? What can be without the gates except the visible world? But is heaven inside the gates? Is Jehovah's throne in *hades*? Hades tries

¹ "Museum of Antiquity," p. 707.

³ "N. T. Idea of Hell," p. 47.

² *Ibid.*, p. 487.

⁴ *M.*, IV, 166.

hard to overthrow the Church, but "shall not prevail against it" (Matt. xvi. 18).¹

415. Usage of the Term Hades. On *Hades* Bishop Beveridge makes this admission: "It cannot be denied but that it often, if not mostly, is used to express the receptacle of sinful souls in particular, or that which we in English call hell, the place of the damned."² Adam Clarke, although not always consistent with this statement, writes on Matt. xi. 24, saying: "There is a day of final judgment, when *hades* itself, sinners in a state of partial punishment in the invisible world, shall be cast into the lake of fire and brimstone." *Hades* "lies deeper than thought can reach, and to it no light of sun ever penetrates. . . . Man cannot praise God there (Isa. xxxviii. 18) and God's reproof does not reach it."³ "In classical Greek writers *Hades* is used to denote Orcus, or the infernal regions."⁴ "The *Hades* of the New Testament appears to be no other than the place of future punishments (Matt. xi, 23; xvi. 18; Luke xvi. 23)."⁵

416. The Scriptures, rather than human opinions, we shall now examine. What are the teachings of Jesus Christ?

(1) *The flames of Hades.* In *hades* a rich man suf-

¹ Church comes from ἐκκλησία (*ekklesia*), [ἐκ (ἐξ) *ek*—"out of," καλέω, *kaleo*—"to call"], an assembly of called-out ones. As Israel was called out of Egypt, the glorious Church, pure and unspotted, is called out of the world; and, though sorely tempted by hell, does not commit sin (Eph. v. 27; Jas. i. 27; 1 John iii. 4-9). The true Church, in the world, is not of it (360).

² "Exposition of the Thirty-nine Articles."

³ Professor Dalmon, Schaff-Herzog, V, 109.

⁴ M, IV, 9.

⁵ M, IX, 663.

fers torment. In *hades* we see him "lift up his eyes," beholding Lazarus "afar off" (Luke xvi. 23) in Abraham's bosom—Paradise. But Paradise is not a part of *hades*.

Sight and communication do not prove close proximity. "A great gulf" (verse 26) lay between them, and it was impassable. On earth, from the sands of a scorching desert one may behold snow capped mountains more than a hundred miles away; and as to space, distance is almost annihilated when men widely separated desire to converse. Need it be thought strange to find and see similar communication between departed spirits? One man is down in the flames of hell; the other, on the lofty heights of Paradise.

(2) *Low, degraded depths.* Old Capernaum, lying low on the shore of sacred Galilee, and exalted unto heaven with spiritual privileges, was brought down to *hades* (Matt. xi. 23). Her guilt was greater than that of Sodom (verse 24).

(3) *Powers of perdition.* The "gates of hell" (*Hades*) shall not prevail against the Church (Matt. xvi. 18). (See 414.)

(4) *On the cross* Jesus said to the penitent thief, "To-day shalt thou be with me in Paradise" (Luke xxiii. 43). They were crucified on Friday and their spirits went that day to Paradise. Not until Sunday was the body of Christ resurrected.

417. Departed Saints are with Christ in Paradise. But Christ is not in *hades*. Departed saints are not in *hades*, because they are with Christ. When the Saviour ascended from Olivet He was taken "into heaven" (Acts i. 11). He is now in heaven with the Father. The saints who are "absent from the body" are "present with the Lord" (2 Cor. v. 8).

Saints who "depart" are "with Christ" (Phil. i. 23). Adam Clarke says "*Abraham's bosom* was a phrase used among the Jews to signify the 'Paradise of God'" (Luke xvi. 22 with Rev. ii. 7).¹ Christ, adapting His teaching to Jewish understanding, makes use of the Jewish phrase.

418. Christ in Hades. Psalm xvi. 10 and Acts ii. 27 seem to teach that Christ was in *hades*. Here Peter is quoting David. The distinguished Dr. Young gives this translation of Psa. xvi. 10: "Thou dost not leave my soul to *sheol*." He uses "to" also in Acts ii. 27. McClintock and Strong, on Psa. xvi. 10, say: "His words precisely rendered are, 'Thou wilt not leave, or abandon, my soul to *hades*,' that is, give it up as a prey to the power or domain of the nether world. . . . Nothing can be fairly argued from it as to the local habitation or actual state of His disembodied spirit."² Able authorities apply Eph. iv. 8-10 to the incarnation, and by them also 1 Pet. iii. 18-20 is interpreted at variance with the Romish idea of a *post-mortem* salvation.³ Christ, accursed on the cross, was forsaken by God, but this was before our Saviour expired (Matt. xxvii. 46).

The tomb of Joseph, where Christ was buried, was not *hades*. In some instances *sheol*, we have observed (410), appears to be the grave. But some deny, with good reason, that it ever means the grave. Here are some points for consideration: (1) the word *sheol* is never in the plural; (2) the place is never on the surface of the earth; (3) man never digs or makes it; (4) man never puts one into it; (5) people in it are conscious; (6) Jacob did not believe his son Joseph was buried (Gen. xxxvii. 33, 35).

419. Purgatory. The term *purgatory* is derived from the Scriptures. Isaiah's sin was "purged" (Isa. vi. 7). See also such places as Psa. li. 7; Isa. i. 25;

¹ "Com., N. T.," I, 439.

² M, IV, 170.

³ Clarke, "Com." on texts; also M, IV, 170, 172 and IX, 662.

Mal. iii. 3; Matt. iii. 12; John xv. 2; 1 Cor. v. 7; Heb. i. 3. Here we see that the true purg(e)atory is not after death. Those who so teach are leading souls into a fatal snare.

In passing through Hades we have seen the dark chambers of sorrow and gloom. From this region we are glad to turn away. In drawing our final conclusion we must not fail to mention that several of the early fathers and many of the best authorities hold that the ancient paradise was an upper realm of *sheol* until Christ was resurrected. That paradise, however, in locality as well as in nature, was quite separate from the general domain of *sheol* which occupied our attention while penetrating the invisible world, and we agree that it is now in no sense a part of what we properly call *hades*.¹ Some post-millennial writers maintain that the righteous dead are now in *hades* to be resurrected with the wicked for the judgment of the great white throne, and it is against this doctrine that our argument has been directed.

The belief generally held is that after Christ expired on Calvary His spirit swept with omnipotent power into the upper realm of the unseen world, there to proclaim the triumph of the cross in the finished atonement and then to celebrate that marvellous achievement by ascending on high accompanied by the vast multitude of ancient worthies whom He bore aloft to the highest altitudes of celestial glory. We see no defeat or abandonment to *hades* in that triumphant march! Our sainted loved, and lost to us, are in heaven with Jesus now.

¹ "Sco. Bib.," Luke xvi. 23, note. Seiss ("Apoc.," III, 271-277).

SECTION X.—THE POST-MILLENNIAL JUDGMENT SCENE

XLI.—THE RESURRECTION OF THE WICKED AND THE FINAL JUDGMENT

“ I saw a great white throne ” (REV. xx. 11).

420. Satan, released from his prison, obtains a brief respite at the end of the thousand years. From remote extremities of the earth those whom he rises to deceive are gathered for the “ Gog and Magog ” demonstration against the camp of the saints (Rev. xx. 7-9). Fire from heaven consumes the assailants and the Lord preserveth His saints. “ The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever ” (verse 10).

11. “ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

12. “ And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works.

13. “ And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works.

14. “ And death and hell were cast into the lake of fire. This is the second death.

15. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 11-15).

Earth's Millennium is closed. The devil has gone down the third time to suffer the torment of eternal fire (370c). Christ and the saints ascend. Death surrenders her dead. The earth is rent; the heavens are aflame; elements are dissolved; oceans disappear. The scene we now behold is set in the field of space. The great white throne is occupied by Deity. We shall approach to examine closely the features of the scene.

421. Rank. "The dead, small and great, stand before God." The wicked only are resurrected at this time. There is every grade and rank of the wicked before the throne. "Small and great" signifies gradation in rank, but not "righteous and wicked," as some have erroneously inferred. There is "least" and "greatest" among the righteous (Matt. xviii. 1; xi. 11) and there is "small and great" among the wicked.

Pre-millennial resurrection is eclectic. The living saints, with the dead in Christ of all ages, are taken in the *παρουσία* (*parousia*), the coming of Christ for His saints. The converted Jews and others who perish later under Antichrist are resurrected as were the saints at Jerusalem when the Saviour arose (343). The first class is mentioned by John in a general way; the second, by definite description (Rev. xx. 4) (52b).

During the Millennium translations will be more probable than in the periods when Enoch and Elijah were taken. As to those who may die during the Millennium, the Christ who raised the dead during the day of His humiliation will be able to care for them when He reigns on earth in power and glory.

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422. **The Sea.** The "sea" giving up its dead shows that the resurrection of the wicked is universal and complete. In the first resurrection the sea gave up the ashes of the martyrs and all the holy whose bodies were ever committed to the deep, such as Coke (191) and many others. Now the sea gives up a greater number than when the saints arose. It gives up the greater part of 1,600 who sank with one great vessel on a memorable Sabbath day.¹

423. **Order of Events.** The fact that the sea giving up its dead (verse 13) is mentioned after the earth is declared to have "fled away" (verse 11), is no proof that this judgment scene is on the earth. The order of chronology cannot always be correctly ascertained by the arrangement of verses in the text.

In verse 12 we see the dead, "small and great," standing before God and being judged. But the "sea," with "death and hell," giving up the dead, as seen in the verse following (verse 13), must be an event which precedes in time that mentioned in verse 12. In the Prophets a few similar instances may be cited. Numerous instances are found in the Gospels. The sacred style of narrative is artless, unstudied, and on the whole it exhibits marvellous harmony; apparent minor contradictions are convincing marks of truth.

424. **Death.** The term "death," in the expression "death and hell," has two aspects; one relates to the body and the other to the soul. "Death" was conquered.

(a) *The body.* When the saints arose, "Death is swallowed up in victory" (1 Cor. xv. 54). Without exception the body of every saint was then surrendered and received into glory. In the resurrection of condemnation

¹ As when the "unsinkable" *Titanic* went down.

earth and sea give up their dead, but instead of being swallowed up into glory these bodies are "cast into the lake of fire" (verse 14).

(b) *The soul.* Here "death" portrays character or spiritual condition. "In Adam all die" (1 Cor. xv. 22). Adam died spiritually when he ate forbidden fruit; centuries afterwards he died physically when his body returned to the dust. The death of the soul is spiritual separation from God.¹ Death gives up its dead souls,—its wicked people.

425. *Hell.* The Greek original is *hades*. We have already examined with care the nature of *hades* and seen that the wicked only are in this dark abode. "Death and hell delivered up the dead which were in them" (verse 13). But the righteous are not here. The righteous go direct to heaven; the wicked, to *hades* or hell. (See 106.)

(a) Death-bed experiences are significant. We have seen the wicked die. Ungodly, wicked men fixed their glaring eyes upon the floor and their trembling lips spoke of a bottomless pit. They said the darkness became intense; they called for light and said that lurid flames appeared; they writhed in contortions, declaring they were sinking into hell. They went to *hades*.

(b) "Let me die the death of the righteous, and let my last end be like his" (Numb. xxiii. 10). We have seen their faces aglow with the glory of God. We have seen them lift their eyes with unspeakable joy; wave their hands to the beckoning hosts; hear the heavenly angels sing; sweep through the gates to be with Jesus, leaving a smile imprinted on the face of mortality which for a season they left behind. They went to heaven.

(c) A great gulf lies between heaven and hell and there is no passing from one shore to the other (Luke xvi. 26).

426. *Death and Hell Identical.* The "sea"

¹ Wesley, "Sermons," I, 401.

contains now only those who are included in the realm of death and hell. As to "death and hell," the container and the things contained are found to be inseparable. "Death and hell were cast into the lake of fire" (verse 14).

The casting of "death and hell" into the "lake of fire" is "the second death" (verse 14). But observe also that the entry of "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars" (Rev. xxi. 8), into this same "lake which burneth with fire and brimstone," is "the second death" (verse 8). "Death and hell" are synonymous with the aggregate body of wicked classes named. Do we find the righteous here? They are not in *hades*!

427. The Book of Life. The placing on exhibit of the "book of life" (verses 12, 15) has been regarded by some as evidence which seems to indicate that not all who are resurrected at this time shall be condemned, but that their names will be found in this book. "Whosoever was not found written in the book of life was cast into the lake of fire" (verse 15). But none of those who rise from "death and *hades*" are in the enjoyment of spiritual life, nor are their names in this book. "Death and (*hades*) hell were cast into the lake of fire." The saints of all ages are gathered around the great white throne, and their names are in the book of life; but they are not included in this resurrection of "shame and everlasting contempt" (Dan. xii. 2). The wicked have never been fair in their estimate of the righteous, and they are ready now to bring railing accusation against the saints of God. But the book of life lies open. The wicked may protest against their eternal con-

demnation, but the book of life is open wide. Their names do not appear. The book is produced and to both sides the action is fair. It records the title of the righteous and proves that the wicked have no claim.

428. **The Vast Assembly.** We fix our eyes upon the vast assemblage gathered before the great white throne for the general judgment of the entire universe of created intelligences. Unto the day of this judgment the wicked have been reserved, and at this time also all the ransomed hosts appear. Between the judgment of the righteous and the wicked some distinguishing features are observed.

429. **The Righteous.** The righteous dead were resurrected before the Millennium and at that time were judged in view of their subsequent assignments and judicial duties. Their sins and iniquities which were pardoned and covered by the blood before the time of their resurrection God will remember no more (381). "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Tim. v. 24). The sins of the righteous went before them and the saints were judged before their resurrection as to guilt or innocence, and at the time of their resurrection in other particulars mentioned (382-386).

430. **The Wicked.** Evil angels were "delivered into chains of darkness to be *reserved* unto judgment" (2 Pet. ii. 4). The saints shall "judge angels" (1 Cor. vi. 3). The Lord will "*reserve* the unjust unto the day of judgment to be punished" (2 Pet. ii. 9). "The heavens and the earth, which are now, are kept in store (literally, *stored with fire*) against the day of judgment and perdition of ungodly men" (2 Pet. iii. 7). These specific reservations distinguish an interval of time which is seen between the *pre* and the *post*-millennial judgment and also identify the character of the classes thus separated.

Wicked men appear in the final judgment, and their sins in swift witness follow after.

431. **Meeting and Parting Forever.** The righteous and the wicked have long been parted. Now they meet again at the Judgment. The Father, the Son, and the Holy Ghost, are present. Myriads of angels are here, both the evil and the good. Every righteous man, woman and child whose sins were covered by the blood when their spirits departed from earth, are here before the throne. From Eden to Magog every sinner who died without Christ and the atonement is standing now before Almighty God. We see the trembling backslider who trampled under his feet the blood of Christ after tasting the joy of salvation; alas, he is among the contingent from Death and Hades, and in anguish of spirit he beholds the overcomers who stand with the ransomed of the Lord. The saints are adjudged in the presence of the wicked as well worthy of all the bliss of the immortality that lies beyond. The findings of earlier judgment are reviewed and shown to be just (381-386). The records are produced and the book of life lies open before the gaze of an assembled universe. The saints are now aligned with Jehovah as arbiters of justice in the condemnation of all the workers of iniquity. The redeemed sit with the Divine Tribunal. The wicked are judged and their sentence is pronounced. There is no appeal. The wicked are speechless. With heavy sighs they turn away to come back no more forever!

Oh, what a mighty, mighty host of lost souls! Heaven help us to weep over sinners *now*. Jesus wept over sinners and gave His precious life to save

their souls from the bitter pangs of eternal death. "He that winneth souls is wise" (Prov. xi. 30). He that findeth Christ is wise. "Oh, that they were wise, that they understood this, that they would consider their latter end" (Deut. xxxii. 29).

We shall tarry a moment longer to witness the joy of the glorified throng. Myriads upon myriads encompass now the throne of Deity. On every brow there beams resplendent the light of God's eternal glory. The vaults of heaven resound and the ends of immensity reverberate with swelling anthems of everlasting praise. Oh, what must it be to be there!

Holy Spirit, sanctify these pages and make them in some measure a blessing to immortal souls. May the faith of the saints whose lips are silent inspire us to work for the salvation of sinners and eagerly watch for the Lord's return. God be with you till we meet again.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. AMEN" (2 Pet. iii. 17, 18).

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Appendix

Pronunciation of Names

Many readers do not have access to works that indicate the pronunciation of names. In this list the author has been guided by the "Universal Pronouncing Dictionary of Proper Names," Joseph Thomas, M. D., LL. D., Philadelphia, 1890, by Lippincott; and by "Lippincott's New Gazetteer of the World," Philadelphia, 1906, by the same author; and also by the Century and the Standard Dictionaries.

The pronunciation is reduced to the most simple form possible. Short vowels are not marked. Long vowels are indicated by a short straight line over the letter, as *ō*. The accent mark (') is understood by all. The following key indicates other sounds: *ee*, as in meet; *oo*, as in moon; *ch*, as in rich; *ew*, as in new; *g*, as in gun; *ng*, as in ring; *ew*, as in new; *s*, as in so. **K** denotes hard *c* and *ch*; **j**, soft *g*.

Albigenses (al-bī-jen'-seez)

Alford (awl'-ford)

Alleine (al'-len)

Alogi (al'ō-jī)

Apocalypse (a-pok'-a-lips)

Assisi (a-see'-zee)

Angustine (au'-gus-tīn)

Boehme (bo'-meh; or, bem)

Bonar (bon'-er)

Brousson (broo'-sōn)

Bullinger (bool'-ling-er)

Caius (kā'-yus)

Camisard (kam'-i-zard)

Cathari (kath'-a-rī)

Chalmers (chal'-merz)

Charnock (char'-nok)

Chiliasm (kil'-i-azm)

Cocceius (kok-see'-yus)

Codex (ko'-dex)

Comenius (ko-mā'-ne-us)

Commodianus (kom-mo-dī-a'-nus)

Confucius (kon-few'-she-yus)

Constantine (kon'-stan-tīn)

Cottian (kot'-tian)

Crucius (krū'-sius)

Cyprian (sip'-ri-an)

D'Aubigne (dō-been-yā')

Daubuz (dō-būz')

Delitzsch (dā'-litsh)

Didache (dī'-dak-ee)

Dionysius (dī-o-nish'-e-us)

Eschatology (es-ka-tol'-o-jy)

Eusebius (you-see'-bi-us)	Nitzsch (nich)
exegete (ex'-e-jeet ; -jet'-ik-al)	Novatian (no-vā'-she-an)
Gibbon (gib'-un)	Occam (ok'-kam)
Gieseler (gee'-ze-ler)	Oetinger (you'-ting-er)
Gnostic (nos'tik)	Oosterzee (ōs'-ter-zā)
Greswell (gres'-well)	Origen (or'-i-jen)
Guinness (gin-ness')	Papias (pā'-pi-as)
Godet (gō-dā')	Paulician (pa-lish'-yan)
Guyon (gt'-on)	Peloubet (pel-oo'-bet)
Hades (hā'-deez)	Phrygia (frij'-i-a)
Halle (hal'-le)	Poiet (pwa-rā')
Heber (hee'-ber)	Polycarp (pol'-y-carp)
Huguenot (hew'-ge-not)	Renourd (re-noo-ar')
Ignatius (ig-nā'-she-us)	Rothe (ro'-te)
Irenæus (ir-e-nee'-us)	Savonarola (sa-vō-na-rō'-la)
Joachim (jō'-a-kim)	Schaff (shaf ; a, as in ask)
Jurieu (zhu-re-you')	Seiss (sees)
Lactantius (lak-tan'-she-us)	Sheol (shee'-ōl)
McCheyne (mak-shān')	Sinaiticus (sī-nā-it'-ik-us)
McNeil (mak-neel')	Spener (spā'-ner)
Melancthon (me-lank'-thon)	Stier (steer)
Milicz (mee'-litch)	Tatian (tā'-she-an)
millenarian (mil-le-nā'-ri-an)	Tertullian (ter-tul'-i-an)
Montanus (mon-tā'-nus)	Thiersch (teersh)
Montanists (mon'-tā-nists)	Tischendorf (tish'-en-dorf)
Montet (mon-tā')	Tregelles (tre-gel'-les)
Mosheim (mos'-him)	Tyndale (tin'-dal)
Muller (mew'-ler)	Vitringa (vee-tring'-ga)
Napier (nā'-pi-er)	Waldenses (wal-den'-seez)
Neander (nā-an'-der)	Whitefield (hwit'-field)
Nepos (nee'-pos)	Wyclif or Wickliffe (wik'-lif)
Nice (nees)	Zoroaster (zor-o-as'-ter)

Authorities do not always agree on pronunciation.

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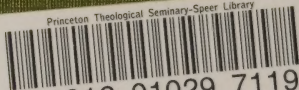
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